THE TESTAMENT OF THE Twelve PATRIARCHS,

The Sons of *JACOB*.

Translated out of *Greek* into *Latine* by *Robert Gros*, Sometime Bishop of *Lincoln*: And out of his *Copy* into *French* and *Dutch* by others, and now *Englished*.

To the credit whereof, an ancient Greek Copy written in Parchment is kept in the university Library of Cambridge.

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BRITISH
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To the Christian Reader.

Libet these our happy days, in some respect, good Christian, have and enjoy divers and sundry works tending to the subversion of *Belial*, and the erection of godliness; yet considering that as earthly, so we spiritual Souldiers seldom run to the watch without alarm; I thought it convenient to call upon you with this grave and godly book, of long time hid in Hebrew, now come to light in English. The malice of the Jewish people in concealing it, by reason of Christ the righteous so often prefigured, was intolerable; but the singular providence of God in preserving it, unspeakable; and now at last though chargeable, yet fruitful is the expressing, and Printing in our Natural Language of this so worthy, so golden a Writ: Being of it self, without the accessary painting of eloquent speech, a Mirrour for Princes, a Preacher for all Christians, a beautiful Glass for Women, for Children, Servants, and such like; A wise, plausible, and most ready Schoolmaster, for to apply to every particular estate his peculiar property.

Art thou a Prince, a Magistrate, a Ruler, let Juda rule thee: If thou thinkest upon manly courrage, he teacheth Valiantnes: If thou seek to govern aright, he willeth thee to fly tyranny: If thou thirst after manners of life, he soundeth it out, that vain glory, fornication, and discord, blemish, weaken, and at length utterly consume nobility. Let me proceed further and ask a question: Art thou a Bishop, a Minister, a Preacher of Christs birth, life and death? Behold *Levi* a Lantern. Thon canst teach thy self, but he can teach thee better: Thou speakest to others, hearken to him that talketh to thee of thy office, how holy it is, how honourable, the contemners thereof how miserable; by whom begun, continued and confirmed: Of thy state of life, what, and how it should be, *Nunquam sine Sale, sine Sole*: to be short, of thy blessednes, if thou art godly, wise, and learned: Of thine and their plagues where thou livest, if wicked and ignorant. What should I say more? Look upon *Jacob*, O you Parents, peruse the 12 godly Fathers in time and order: Learn of him, and his, to pray to God in Christ his Name for your children, have regard to their instruction: The want of the former your children shall miss: the neglect of the latter, you your

Levi.

Jacob.

selves

ſelves ſhall bewail. For the hearty prayer of a Father to the Almighty for his Children is a right ſingular benefit: but he that for fooliſh pity giveth them the birdle, is before God accounted a guilty partaker of their ſinful race. View this Book therefore, hearken how to teach your ſelves and your Children. You have already handled a ſick mans ſalve, enjoy now at length a ſick mans tongue, to inſtruct them when you leave them, and what to leave them when you die, elſe their end will be lamentation, but yours lamentable miſery. And come you hither you children of the earth, read, ſee and ſay, that old Father *Ruben* with his good Brethren, readily and rightly deſcribe the bleſſed path of righteouſneſs, and the forlorn way of *Belial*, the one to flie, the other to follow. Wilt thou begin with the eldeſt, for that old age ſeemeth wiſeſt? Stop not then the ears of thy heart and body to ſo wiſe and ſweet a Charmer. O the number! O the ugliſome portraiture of thoſe deadly ſpirits, that he hath ſo orderly numbred and cunningly coloured!

Lechery,	*Pride*,
Envy,	*Vain glory*,
Gluttony	*Unrighteouſneſs*,
Bravery,	*Wilful Ignorance.*

All these, as they seem, are indeed pernicious: But the former is most detestable, the end whereof is consumption of this earthly body, and destruction of the soul. Which welspring and puddle of evil, if thou wilt have dried up, cease from drunkenness: if not see it, have not a narrow and greedy eye upon a beautiful face: If no drink yet stop thy mouth from busie questons with women: To conclude, if not therein be ducked aud drowned, use labour, tame youthfulness. *For in this I overshooting my self* (saith *Ruben* to his children) *I defiled my fathers bed. Therefore look not upon the beauty of Women, muse not upon their doings, but keep your selves occupied either in learning or some work: charge your Wives and Daughters that they trim not their heads; will them to chasten their looks, for every woman that deals deceitfully in those things is reserved to the punishment of the world to come.* Which trade of life to eschew, seeing it is difficult, without the fulfilling of the law, and the law partly consisteth in mutual love; strive with *Simeon*, the second Brother, to avoid strife, which blindeth the mind, pineth the body, provoketh murder. The remedy whereof, is both forgiving and forgetting. Take to thee *Joseph*'s cheerful countenance, a perfect Plat-

Simeon.

form

form of a quiet mind: Yet set before thine eyes *Simeon*'s withered hand, a right plague for such a sin. All which disquietness and mischief safely to set aside, let not *Juda* be set apart. Gather by him experience, that for a man to glory in his own works is sinful, and he which upbraideth another mans vice standeth slippery. *Juda* checketh *Ruben* his eldest brother with his fornication: Mark, who sinned immediatly but envious and railing *Juda*? did he not offend after the flesh in the Canaanites house? Did he not take a wife without consent of his Parents? two great sins; and alas in these our days too much used; yet punished, the one with want, or at least small joy of Children, saith Father *Juda* the Patriarch; but the other with intolerable danger of body and soul, saith *S. Paul*. Wherefore abstain from wine, abhor drunkenness, for such anon slandereth not, rehearseth not another mans sins, breedeth no sedition, but embraceth love and charity in a single heart: as good Father *Issachar*, who never railed, nor was hurtful and spiteful to his neighbour, never eat his meat alone, but gave part to the poor; never removed the bounds and marks of other mens ground, but loved all men as his natural children. O that as we read this, so we

Juda.

Issachar.

might express the same in life and conversation Mercy and Love is a precious Jewel, the maintainers whereof being jointly connexed prosper once dissevered, come to nought. For the waters (saith *Zebulon*) wash away the sand, when the stones and timber are dissolved: Whose mercy and singular compassion was rewarded singularly. Sift his testament, resemble his rare chastity, in cloathing the naked, and feeding the hungry, known and unknown, as well strangers as his country-men. Let not the spirit of *Dan* possess your mind. Suffer not the wrath of *Gad* to settle in your heart; for such work with 3 sore instruments, bitter speech, treachery, and violent hands, yielding fruit not much unlike, as you may read, as you may see. Wilt thou be taught the ready path to that thou dost seek: Two ways there be (saith *Aser*) Vice the one, the other Virtue, *Neptalim*'s race embrace the latter, eschew the former. But he that walketh in them both, blindeth men, deceiveth himself, and mocked GOD, whose double-faced dealing shall be double punished. Such are the covetous such are they that are merciful in evilness, such are they, saith *Aser*, that fast from meats, but not from fornication. Have therefore a simple heart, with righ-

Zebulon.

Dan.

Gad.

Aser.

Neptalim.

righteous *Joseph*, the blessed of the Lord. *Joseph.* that right figure of Jesus Christ: for hatred he shewed love: being cursed he blessed, being shot through he did not so much as bend his bow: Albeit his Brethren would have slain him, albeit they cast him into a Well, though they sold him as a bond-slave; and that to strangers, and such as hated Shepherds to the death, of whom he was whipped and tormented, yet he, when they stood in fear, gave them comfort: When they were well-nigh famished, gave them food: when by his authority he might destroy, he by his authority did preserve: Being their Lord, using them as his betters: Being their Brother, accepting them as his Children: Their unkindness not spoken of, their conspiracies forgotten, their cruel dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, hearken his obedience towards God. When he was miserably afflicted, did he rage and swell? When he was made a bond-slave of a free mans son, did he cry out on heaven? Being utterly forsaken, did he impatiently accuse Gods justice? No, *Expectans expectavit Dominum*: And at the last, the Lord which hid his Face did shew his Countenance; of a caitif, in respect making him free;

free; of a freeman, wealthy; of a wealthy subject, and honourable personage, Lord President of *Pharao*'s land: Whom the Egyptians being alive loved: Being dead loved: Being rotten loved: Whom, living, neither wealth nor wo could make to swell: Neither promise or threats of the Egyptian strumpet could make slide: And therefore being dead, neither World, Devil, nor mans policy could make forgotten. O that our mortal race might thus begin, thus persevere, might thus, thus O Lord, most happily finish! The spirit is willing, but the flesh is weak. Learn therefore of *Benjamin* to enflame thy heart, that thou mayest be ready both in body and soul. Let us, saith Eccl. 14. *Ecclesiast. Commend* (and so say I, Let us behold) *the noble famous men, and the generation of our fore Elders. For many glorious Acts hath the Lord done in them and shewed his great power ever since the beginning.* Upon the consultation whereof, and especially for that I would have nothing wanting in this Book that might serve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the godly Children. For to shadow a face only without a body, hath his deserved commendation: But whoso painteth a Leg without

Benjamin.

a body, or a body without a head it shall not be amiss, as I suppose, as well to term him a foolish Painter, as to judg the thing undiscreetly painted. Wherefore as well to see the head as the leg, and to hear the Father as the Children, I have faithfully drewn out of Scripture (and not according to my fancy fashioned) the Death and Testament of *Jacob*, that blessed and right happy Father, added to this ancient Monument of the Children. Therefore, to recompence my pains, read them but read them diligently, neither read only, but be content to follow: For the imitation of good and godly men, is the direct way and course to Godliness: So may we account of *Jacob*'s blessing: So may we throughly challenge to be his Children: Children I mean, not by flesh but spirit. The Lord which made heaven and earth, the Lord which gave his Son to shed his heart blood for us, GOD which disposeth all things to his pleasure, preserve our King, increase our faith, and make us thankful for his benefits.

Richard Day.

The Teſtament of *Jacob*, made at his death, to his Twelve Sons, the Patriarchs, concerning what ſhould betide them in the laſt days: gathered out of *Geneſis* 48. 49. and added unto this Book.

Come hearken my Sons, two things I give,
My bleſſing, and my ban:
The firſt to them that Godly live;
The laſt to wicked man.

The

The Testament of

JACOB.

Gen. 23. Simple for innocence.

JAcob the Son of Isaak, born of Rebecca in the year of the World 2108. his Father being threescore years of Age, was a perfect man and righteous, dwelling in Tents; not given to pleasure and hunting, as his elder Brother, elder by Nature, not by Grace. For the elder shall serve the younger, saith the Lord. Why: not for that Jacob had so deserved, but GOD had so appointed. Wherefore when he thus by the determinate will of God, and heavenly disposition which ordereth all things whatsoever, had got his Brothers birth right, and his Fathers blessing, his Parents considering that the slippery days of Carnal Copulation did approach; and warily fearing his Brother Esau, for that he conceived murder in his heart, and instituted a birth-day for his devilish purpose sent him from Ber-

Jacob beloved, not of merit, Rom. 9. but of grace.

Gen. 25.
Gen. 26.
Gen. 27.

sabe

saba to Mesopotamia, to Laban his Mothers Brother, there honestly to take a Wife, and quietly to live. For Matrimony, without consent of Parents and due consideration of either party contracted, as it breedeth their disquietness, so it provoketh Gods displeasure. Jacob therefore after long travel, being placed with his Uncle Laban, and serving him fourteen years in labour and pain (albeit he was the Child of promise, the Blessed of the Lord, born of a Free-woman, and that which is more, his Uncles bode and flesh, and Lord of Canaan: Not arguing with himself as the worldly children of this earth, saying, Shall I which am a free and wealthy mans Son be made a Servant? Shall I be a drudge in my Kinsmans house, being sent to Marry, and not to serve? had given him by Laban to Wife for his good Service (by which GOD blessed that little that Laban had before) his two Daughters, Leah first, then Rachel, with their handmaids Bilha, and Zilpha: Of whom, according to the promise made to him in Bethel, that his Seed should be multiplied, he begat twelve Sons, twelve godly Farthes of the earth,

A caveat for marriage.

Troubles and pain are destined to the Elect.

An example for children.

A godly note for servants.

Ruben,

Ruben.	Dan.	Iſachar.
Simeon.	Neptalim.	Zabulon.
Levi.	Gad.	Joſeph.
Juda.	Aſer.	Benjamin.

Mans life is but a pilgrimage.

Thus he being bleſſed of the Lord, as well in Children as in Subſtance, returned again to his Native Country, he and his Children there to live, and there to die. But behold the Divine providence of God! After three and thirty years expired, he was removed from Canaan to Goſen in Egypt, by means of his Son Joſeph, chief Steward of Pharaohs land, whom his Brethren heretofore had ſold, where when he had lived 17 years, and ſeen his Family encreaſed exceedingly, to his great joy and comfort no doubt, eſpecially all the other Countries about being plagued with a great Famine, and he by Gods mercy not greatly feeling the ſame, perceiving alſo his troubleſome Pilgrimage drawing to an end, Called his Son Joſeph unto him, and ſaid, If I have found grace in thy ſight, O put thy hand under my thigh (for in this order they took an oath in Jacob's time) deal mercifully with me and truly, bury me not in Egypt, but let me ſleep with my Fathers: Where no-

God alway provideth for the righteous.

ting

ing his sure faith in the promise of God made to his Fathers, willed him to look for Canaan his hoped inheritance and not to trust in Pharaoh's land. To which his request, when Joseph his loving son obediently did condescend, Jacob taking a little more strength unto him, and sitting up, desirous also to shew forth the great goodness of the Lord in preserving him and his, said: God almighty appeared unto me at *Luz*, in the land of *Canaan*, and blessed me: saying, Behould, I will make thee fruitful, and cause thee to multiply, and will make a great number of people of thee, and will give this Land unto thy seed for an everlasting possession. Thy sons *Manasses* and *Ephraim*, I take as mine own, their own brethren shall be called after their name. As I came from *Mesopotamia*, *Rachel* died in the Land of *Canaan* and was buried by the way to *Ephrata*, the same is *Bethlehem*.

Parents ought to tel their Children Gods blessing.

That is shall be under their tribes.

Then Jacob, albeit somewhat dim, for age, beholding Josephs two sons, said: what are these? to whom Joseph answered: They are my sons which God hath given me. O bring them to me, said *Jacob*, and let me bless them: I had not thought to have seen thy face *Joseph*, yet lo, God hath shewed me thy seed.

Christ.

God in whose sight my fathers *Abraham* and *Isaac* did walk: God which hath fed me all my life long unto this day, and the Angel which hath delivered me from all evil, bless these lads, and let my name be named on them, and the name of my Fathers, *Abraham* and *Isaac*, and that they may grow into a multitude in the midst of the earth.

Counted as one of his Children, not that they should pray unto him being dead, as Eckius gathered. God hath mercy on whom he will. By faith Jacob divideth the Land, as ye but hoped for.

Then as Joseph lifted his Fathers hand from Ephraim to Manasses the elder, Jacob said, Let it be, I know well my son, he shall also be a great people, but his younger brother shall be greater: in thee let Israel bless and say, God make thee as *Epraham* and *Manasses*. After this he fainting said: Behold, Joseph, I die, God shall be with you, and bring you again to the land of your Fathers. Moreover, I give unto thee a portion of land above thy brethren, which I conquered by sword and bow, of the Amorites. And come you hither also, O my children, that I may tell you what shall come on you in the last days. Gather ye together, and hear ye sons of *Jacob*, hearken unto *Israel* your Father.

Regotten in my youth.

Ruben, my first born, my might, my strength, excellent in dignity and power, unconstant as water, thou shalt not excel, because thou didst defile my couch.

Simeon and *Levi*, Brethren in evil, who

in

in your wrath slew a man, and in your self-will digged down a Wall: Cursed be your wrath, for it was shameless, and your fierceness, for it was cruel. I will divide you in *Jacob*, and scatter you in *Israel*. Levi had no tribe and Simeon was under Juda. Jud. 1.

Juda, Thy hand shall be on the neck of thine enemies. Thy brethren shall stoop unto thee: as a Lions whelp shalt thou come up from the spoil: thou shalt couch as a Lion, and as a Lioness, who shall stir thee up? 2. The Scepter shall not depart from thee, nor a law-giver from between thy feet, until *Shilob* come: all nations shall seek after him. 3. Thou shalt bind thine Asse Fole to the Vine, and the Asses Colt to the best Vine; thou shalt wash thy garment in wine, and thy cloak in the blood of grapes: thy eyes shall be red with Wine; and thy teeth white with milk. Blessing of Juda worthy captain. A noble Prince, Christ. A fertile Land.

Zabulon, Thou shalt dwell by the sea side, and thou shalt be a Haven for ships; thy border shall be unto *Zidon*.

Issachar, Thou shalt be a strong Asse, couching down between two burdens; and thou shalt see that rest is good, and that the Land is pleasant, and shalt bow thy shoulder to bear, and shalt be subject unto tribute.

Dan, Thou shalt judge the people, as one of the tribes of Israel *Dan*, thou shalt be a Judg. 13, 14, 15, 16.

ſerpent by the way, an Adder in the path biting the horſe heel, ſo that his Rider ſhall fall backward. Then Jacob foreſeeing in his mind the great calamity that ſhould betide his poſterity, comforting himſelf and reſting in Gods promiſe cried out with heart and mind, O Lord, I have waited for thy ſalvation.

Joſh. 1. 1. *Gad*, an hoſt of men ſhall overcome thee, but thou ſhalt overcome at the laſt.

Num. 37. And what ſhall I ſay to *Aſer*? his bread ſhall be fat, and he ſhall have pleaſures for a King.

Judg. 45. *Nepthalim* is a Hind ſent for a preſent giving goodly words.

The bleſſing of Joſeph: increaſe of Family. *Joſeph* is a flouriſhing Bough by a Well ſide, the ſmall Boughs ſhall run upon the wall. The Archers ſhot againſt him, and hated him, but his bow was made ſtrong, and his Arms ſtrengthned by the hands of the Almighty God of *Jacob*. Out of him ſhall come an Herdman, a ſtone in *Iſrael*. All theſe things ſhall come from my father God, which hath helped thee, and bleſſed thee with bleſſings of the Heaven, with bleſſings of the deep beneath, with bleſſings of the breaſt and womb. The bleſſings of (me) thy father, that I give thee, are ſtronger than the bleſſings that I had of mine Elders. Until the end of the hills of

All things come of God.

the world they ſhall be on thy head. *Benjamin* ſhall ravine as a Wolf, in the morning he ſhall devour the prey, and at night divide the ſpoil. And now when I ſhall be gathered to my people, bury me with my Father, in the cave that is in the Field of *Ephron* the Hethite, in the Cave that is in the Feild of *Machpelah*, which is before *Mamre* in the land of *Canaan*, which *Abraham* bought with the Field of *Ephron* the Hethite, for a poſſeſſion to bury in, where were buried *Abraham* and *Sara* his wife, and *Iſaac* with *Rebecca*; and there I buried *Leah*. The Field and the Cave that is therein, was bought of the Children of *Heth*.

Not for the holineſs of the place, but for memory of Gods promiſe.

When Jacob had made an end of commanding all that he would unto his ſons, having lived one hundred forty and ſeven years, he plucked up his feet into the bed, and quickly died. Then Joſeph falling up on his Fathers face and kiſſing him with tears, cauſed him to be embalmed by Phyſicians to the ſpace of forty days; and mourned for him threeſcore and ten days. Who departing from Egypt into Canaan, with noble men of the Land in Chariots, and horſemen, buried him in the place which Jacob had appointed.

A token of a good conſcience.

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The Teſtament of *Ruben*, made to his Children at his death, concerning the things that he had in his mind by the ſuggeſtion of the ſpirit of fore-knowledge.

Behold the pot, the bear, the bed
do note the ſtrength, the luſt
of Ruben, *and nuconſtant head,*
who therefore was accurſt.

The Testament of

RUBEN.

THis is the Copy of Rubens Testament, concerning all the things which he gave in charge to his Children before he died, in the 125. year of his life. Two years after the decease of Joseph, his children and childrens children came to visit him in his sickness and he said unto them.

My children I die, and go the way of my Fathers. And seeing there his brethren, Juda, Gad and Aser, he said unto them: Lift me up, my brethren, that I may tell you and my Children the things that I have hidden in my heart, for I am henceforth drawing to my long home. Death is our long home. Then standing up he kissed them, and weeping said: Hearken my Brethren, and you my children, give ear to the words of your Father Ruben: Mark what I give in charge to you. Behold I command you this day before the God of Heaven, that ye walk not in the ignorance of Youthfulness and Fornication wherein I overshot my self, and defiled the Bed of my Father Jacob. For I assure you that the Lord did therefore stricke me with a sore plague in my fornication plagued.

a Prayer and repentance ſtayeth Gods wrath.

b The bleſſing and prayer of a father to God for his children of what beneſit,

In repentance the heart is to be conſidered, not external action.

ſtanks the ſpace of 7 months, and a I had periſhed if my Father Jacob had not prayed to the Lord for me, becauſe he was minded to have ſlain me. I was thirty years old when I did this evil in the ſight of the Lord, and ſeven months was I ſick to the death and with a free heart did I ſeven years penance before the Lord, I drank no wine nor ſtrong drink: no fleſh came within my mouth, I taſted not any fine bread: but I mourned for my ſin for it was great and there ſhall none ſuch be done in Iſrael. And now my ſons hear me, that I may ſhew you what I ſaw concerning the ſeven ſpirits of error in my repentance. Belial giveth ſeven ſpirits againſt a man; which are the welſpringings of youthful works: and ſeven ſpirits are given man in his creation whereby all his works are done: The firſt is the ſpirit of life wherewith is created his body. The ſecond is the ſpirit of ſeeing wherewith cometh luſting. The third the ſpirit of hearing wherewith cometh learning. The fourth is the ſpirit of ſmelling wherewith cometh delight, by drawing in of the air and by breathing it out again. The fifth is the ſpirit of ſpeech, where-

The eight Inſtruments whereby man worketh and the effect of them.

1. Life.

2. Seeing.

3. Hearing.

4. Smelling.

5. Speech.

kowledge is made. The fifth is the spirit of tasting, whereof comes the feeding upon things that are to be eaten and drank, and through them is ingendred strength, because the substance of strength is in meat. The sebenth is ỳ spirit of seed & generation wherewith entreth in the lust of pleasure. For this cause it is the last of creation and the first of youth, because it is full of Ignorance, and Ignorance leadeth the younger sort as a blind body into the ditch, & as an ox to the stall. Among all these is the eight spirit, which is of sleep, with whom is created the wasting away of Nature, and the Image of Death. with these spirits are mingled the spirits of error. Whereof the first is the spirit of lechery, who lieth within the nature and senses of man. The second spirit af unsatiableness lieth in the belly. The third spirit of strife, lieth in the liber and in choler. The fourth spirit is of bravery and gallantness that the party may seem comely by excess. The fifth is the spirit of pride, which moveth a man to mind over great things or to think well of himself. The sixth is the spirit of lying or vain-glorioustness in boasting a mans self, and in desire to fill his talk concerning his own kindred and acquaintance. The sebenth is the spirit of unrighteousness

6 Tasting.

7 Seed, & of what property.

8 Sleep, & of what property. Eight spirits of error, & what property.

1 Lecher
2 Gluttony.
3 Envy.
4 Bravery
5 Pride, of what property.
6 Vain-glory. i: what it consisteth.
7 Unrighteousness.

which

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b The bleſſing and prayer of a father to God for his children of what beneſit,

In repentance the heart is to be conſidered, not external action.

ſtanks the ſpace of 7 months, and I had periſhed if my Father Jacob had not prayed to the Lord for me, becauſe he was minded to have ſlain me. I was thirty years old when I did this evil in the ſight of the Lord, and ſeven months was I ſick to the death: and with a free heart did I ſeven years penance before the Lord, I drank no wine nor ſtrong drink: no fleſh came within my mouth, I taſted not any fine bread: but I mourned for my ſin for it was great and there ſhall none ſuch be done in Iſrael. And now my ſons hear me, that I may ſhew you what I ſaw concerning the ſeven ſpirits of error in my repentance. Belial giveth ſeven ſpirits againſt a man; which are the well ſprings of youthful works: and ſeven ſpirits are given man in his creation wherby all his works are done: The firſt is the ſpirit of life wherewith is created his being. The ſecond is the ſpirit of ſeeing wherewith cometh luſting. The third the ſpirit of hearing wherewith cometh learning. The fourth is the ſpirit of ſmelling wherewith cometh delight, by drawing in of the air and by breathing it out again. The fifth is the ſpirit of ſpeech, wherewith

The eight Inſtruments whereby man worketh and the effect of them.

1. Life.

2. Seeing.

3. Hearing.

4. Smelling.

5. Speech.

know

kowledge is made. The fifth is the spirit of tasting, whereof comes the feeding upon things that are to be eaten and drank, and through them is ingendred strength, because the substance of strength is in meat. The seventh is ỳ spirit of seed & generation wherewith entreth in the lust of pleasure. For this cause it is the last of creation and the first of youth, because it is full of Ignorance, and Ignorance leadeth the younger sort as a blind body into the ditch, & as an ox to the stall. Among all these is the eight spirit, which is of sleep, with whom is created the wasting away of Nature, and the Image of Death. with these spirits are mingled the spirits of error. Whereof the first is the spirit of lechery, who lieth within the nature and senses of man. The second spirit of unsatiableness lieth in the belly. The third spirit of strife, lieth in the liver and in choler. The fourth spirit is of bravery and gallantness that the party may seem comely by excess. The fifth is the spirit of pride, which moveth a man to mind over great things or to think well of himself. The sixth is the spirit of lying or vain-glorious ness in boasting a mans self, and in desire to fill his talk concerning his own kindred and acquaintance. The seventh is the spirit of unrighteousness

6 Tasting.

7 Seed, & of what property.

8 Sleep, & of what property. Eight spirits of error, & what property.

1 Lecher
2 Gluttony.
3 Envy.
4 Bravery
5 Pride, of what property.
6 Vain-glory. i. what it consisteth.
7 Unrighteousness.

which

which stirreth up the affections that a man should perform the lustful pleasures of his heart. For unrighteousness worketh with all the other spirits, by taking guile unto him. Unto all these spirits is matched the eighth spirit, which is the spirit of sleep or sluggishness in errour and imagination and so the souls of young folks perish, because their minds are darkned and hidden from the truth and understand not the law of the Lord, neither obey the Doctrine of their Fathers, as befel to me in my youth. But now my children lobe the truth, and that shall preserve you; Hearken to your Father Ruben, and let not your eyes 1. run a gazing after women, neither be ye 2. alone with a woman that is married; neither do ye seek about 3. what Women are doing; for if I had not seen Bilha bathing her self in a secret place, I had not fallen into that wickedness. But my mind ran upon the naked woman till it suffered me not to sleep till I had committed abomination. For while my Father Jacob was a way at his Father Isaac's, and I in Gades hard by Ephrata, a house of Bethleem Bilha fell 4. drunken, and as she lay asleep uncovered in her chamber, I went in so, seeing her nakedness wrought wickedness with her, and leaving her asleep went my

8 Wilful ignorance

Discommodities of ignorance.

Ringleaders to fornication.

2. A greeve. lose pany a woman.

3. Busie questions.

4. Drunkenness.

wa

way. By and by an angel of God bewaied my wickedneſs to my Father Jacob, who coming home mourned for me, and touched not Bilha any more. Therefore look not upon the beauty of Women, neither muſe pon upon their doings, but walk ye with a ſingle heart in the fear of the Lord God buſying your ſelves about ſome work, and keeping your ſelves occupied either in learning or about your flocks, until ſuch time as God gibe you ſuch wives as he liſteth, leſt you do ſuffer as I habe done. I durſt not look my Father in the face to his dying day, nor ſpeak to any of my brethren for ſhame. My conſcience biteth me eben yet ſtill for my ſin. But my Father comforted me, and prayed for me unto the Lord, that his wrath might paſs away from me, as the Lord himſelf ſhewed unto me. Therefore from that time forth I was kept from ſinning any more: And you my Children likewiſe keep to that I ſhall tell you and you ſhall not ſin: for Fornication is the deſtruction of the ſoul ſeparating it from God and making it to draw unto Idols, becauſe it leadeth the mind and underſtanding into errour, and bringeth men to their Grabe before their time. For whoredom hath undone many men: and although a man be ancient or noble, yet doth

Nothing ſo ſecretly done, but it ſhall be open.

A godly caveat.

Labour a preſervative from fornication.

A guilty conſcience is a great burthen.

The fault of fornication.

1 Deſtruction of the ſoul.

2 Idolatry

3 Shortness of life.
4 Ignominious shame.
Josephs chastity rewarded.

doth this make him a laughing stock both before Belial, and the sons of men. But Joseph, because he kept himself from all Women, and cleansed his thoughts from all fornication found favour both before the Lord and men. The Egyptian Woman did much to him by using the help of witches, and by offering him flauber sauces: but the purpose of his mind admitted no noisom desire. For this cause the God of our Fathers delibered him from all death, both seen and unseen. For if fornication ober-rule not your mind, neither shall Belial prebail against you. Women are hurtful things, my sons, because that when they want power and strength against a man, they worke guilefully to draw him to them by train: and whom they cannot obermatch in strength, him they obercome by deceit. For the Angel of the Lord which taught me, told me of them, that they be obermastered by the spirit of fornication more than men be, and that they be ever practising in their hearts against men, first making their minds to err by decking of themselves, then, shedding their poison into them by sight, and finally catching them prisoners by their doings: for a woman is not able to enforce a man. Therefore my

Proper-

unchast omen.

sons

sons fly fornication, charge your wives and daughters that they trim not their heads and will them to chasten their looks: for every woman that dealeth deceitfully in these things is reserved to the punishment of the world to come. For by such means were the watchers deceived before the flood: as soon as they saw them, they fell in love one with another, and conceived a working in their minds, and turned themselves into the shape of men, and appeared to them in their companying with their husband: and the women by conceiving the desire of them in the imagination of their mind, brought forth Giants. For the Watchers appeared to them of height unto heaven. Therefore keep your selves from fornication: and if ye intend to have a clear mind, keep your selves from all women, and forbid them likewise the company of men, that they may have also clean minds. For although continual companyings do not always work wickedness, yet breed they incurable stings to them, and to us everlasting shame before Belial, because fornication hath neither understanding nor godliness in it, and all enviousness dwelleth in the desire thereof, and for that cause shall ye envy the Children of Levi, and seek to be exalted above them, but ye shall not be

A note for garish attire, and wanton looks.

An example of this mischief. Gen. 6.

Infectious company corupteth the mind.

Envy accompanieth fornication, shame followeth. Gen. 4.9.

3 Shortness of life.
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be able to compass it: for God will avenge them, and you shall die a dangerous death: for unto Levi and Juda hath the Lord given the sovereignty, and unto me and Dan and Joseph hath he granted to be Princes with them. Wherefore I charge you, hear Levi; for he shall know the law of the Lord and deal forth judgment, and offer sacrifices for all Israel, till the full time of Christ the chief Priest, because the Lord hath spoken it. I charge you by the God of heaven, that every of you do deal faithfully with his neighbour, and stick unto Levi in humbleness of heart, that ye may receive blessing at his mouth: for he shall bless Israel and Juda. God hath chosen Juda to be the King of all people, wherefore worship you his seed, for he shall die for you in battels both visible and invisible, and shall reign over you world without end.

He prophecieth of Christ.

Faithful dealing with neighbors.

Gen. 5. 19

Ruben having given his Children the foresaid charge, and blessed them, died: Then they put him in a Coffin, and carrying him out of Egypt, buried him at Hebron, in the double Cave where his Fathers slept.

The Teſtamen of *Simeon*, made to his Children at his death, concerning Envy.

The heart in womans mouth, the face,
the ſword, the wolf, the cap:
All theſe paint out the envious race,
that run to their miſhap.

The Testament of

SIMEON.

THe copy of Simeons words which he speak unto his sons at his death in the hundred and twentieth year of his life in the which Joseph died. For they came to visit him upon his death bed, and he sitting up, kissed them, saying,

Hearken, my children, hear me your Father Simeon, whatsoeheer I have in my heart. I am my Father Jacobs second son, and my Mother Leah named me Simeon,
Gen. 29. because the Lord heard her Prayer. I became very mighty, I went through with my doings, and was not afraid of anything. For my heart was stout, my mind unmoveable, and my stomack undiscorageable: for hardiness is given of the highest into mens souls and bodies.
Hardiness of whom it is, Gen. 37. Those days I envied Joseph, because my father loved him: I hardened my heart against him to kill him, because the power of errour sending forth the spirit of envy, so blinded my mind that I could not take heed to spare my Father Jacob. But his God and the God of his fathers sending his
Man purposeth, God disposeth. angel, did rid him out of my hands. For while I went into Sichem to carry fare for our flocks, and Ruben into Dotaim,

where

where all our necessaries were laid up in store: our brother Juda sold him unto the Ishmaelites: and therefore when my brother was come again, he was sorry, for he intended to have conveighed him safe again to our Father. But I was angry with Juda, for letting him go alive, and bare him grudge five months after: howbeit God letted me and restrained the working of my hands; for my right hand was half withered up for iii days together. Then did I perceive my sins) that that befel me for Josephs sake: whereupon I repented soon after, and besought the Lord to restore my hand, and I would abstain from all rancour, envy and folly. For I knew I had conceived a wicked thought against the Lord, and against my Father Jacob, for my Brother Joseph's sake whom I envied.

Now therefore my children keep your selves from the spirits of errour and envy. For envy overrueth the *a* mind of every Man, Suffering him not to eat or drink in rest, or to do any good thing, and is always egging him to *c* slay the party whom he envieth, and *d* pining away at his prosperity. Two years together I punished my soul with fasting in the fear of

Envi described.
a Blindeth the mind.
b hindreth sustenance.
c provoketh murther.
d Pineth at mens prosperity

of the Lord. For I knew that the way t
A remedy against envy. deliver me from enby was the fear of th
Lord. If a man flie unto the Lord, th
wicked Spirit flieth from him, so as hi
mind becometh meek, and of spiteful
he becometh pitiful, bearing no grudg
towards such as lobe him, and so his en
by ceaseth. And because my Father sah
me sad, he asked me the cause of it. T
whom I lied, saying: I have a pain in m
stomack, for I was sorriest of all my bro
thers, for that I had been the cause of Jo
sephs selling into Egypt. And when I
Gen. 42. came unto Egypt, and was put in ward
by him as a spy; then perceived I, that I
was justly punished, and I was not sorr
for it. But Joseph being a good man, an
Joseph merciful to his brethren Gen. 50. having Gods spirit in him, and being ful
of pity and mercy, minded not to do m
any harm, but lobed me as well as the a
stoue af my brethren. Therefore my chil
dren keep your selves from all spite an
enby, and walk in singleness of mind
and good conscience, after the exampl
of your Fathers brother that God ma
give you grace, glory, and blessedness, upon
your heads as you see in him. Of all th
days of his life, he did never cast us in th
reeth with it, but lobed us as his own
sou

soul, and more than his own Children, honouring us, and giving us riches, cattel and corn abundantly. You therefore my Children, love ye one another with a good heart, and put from you the spirit of Envy; for it maketh a mans soul to grow savage, marreth his body, breedeth wrath and war in his thoughts, setteth his blood on fire, driveth him out of his wits, and suffereth no reason to bear any sway or rule. Moreover, it taketh away his sleep, disquieteth his mind, and maketh his body to tremble. For even in sleep some spice of imagined malice gnaweth him, cumbring his soul with Spirits of mischief, making his body ghostly; and his mind affrighted with trouble, and appearing unto men, as it were with a pernicious Spirit and pouring out of poyson. Therefore was Joseph fair of face, beautiful and comely to behold, because no wicked thing dwelt in him, for he had a countenance clear from cumberance of mind. And now my children let your hearts be meek before the Lord, and walk right before man; so shall ye find favour both with God and man: and beware that ye fall not to whoredom. For whoredom is ye mother of all naughtiness

A sure to ken o go od.

Properties of Envy.

1 Corruption of life.

2 Distemperature of body.

3 Small sleep.

Gen. 39.

A token of a quiet mind.

Effects of whoredom, Gen. 49.

separating a man from God, and sending him to Belial. For I have seen in Enochs writings, that you and your Children shall be corrupted with whoredom, and do Levi wrong by the sword. But they shall not prevail against Levi, because he shall fight the Lords battels, and take all your tents, and very few shall be divided in Levi and Juda. for he shall be your Captain, as my Father Jacob prophesied in his blessings. Behold I tell you all these things aforehand, that I may be clear from the sin of your souls. Now if you put from you all enviousness, and all stiffneckedness, all my bones shall flourish as a rose in Israel, and my flesh as a Lilly in Jacob, and my savour shall be as the scent of Libanus, and my holy ones shall be multiplied as the Cedars for ever, and their boughs shall spread out in length forever-

Parents teaching not their children are guilty.

Commodities of concord.

Exod. 17. more. Then shall the seed of Canaan perish together with all the remnant af Amalek. All the Cappadocians shall perish and all the Scythians shall likewise be destroyed. Then shall the land of Cham fail, and all the people go to wreck. Then shall the Earth rest from trouble, and all men under Heaven from war. Then shall Sem be glorified, when the great Lord God of

Israel

Israel appeared upon earth as a man, to save Adam in him. Then shall the spirits of errour be trodden under foot, and men shall reign over hurtfull fiends: then shall I arise again in joy, and bless the highest in his wonderfull works: for God taking a body upon him, and eating with men shall save men. And now my children obey Levi, and you shall be delivered by Juda: and advance not your selves above these two tribes, for of them two shall the saving health of God spring unto us. For the Lord shall set up, of Levi the Prince of Priests, and of Juda the King of Kings, God and man So shall he save all the Gentiles, and the off-spring of Israel. For these things sake I charge you to command your children to keep these things through-out all their generations. John 1. The fruit of obedience. Gen 49. 1. A note for parents.

And Simeon making an end of these his sayings and commandments to his children, slept with his Fathers, when as he was of the age of an hundred and twenty years. And then they laid him in a coffin of wood that rotteth not, that they might carry his bones again into Hebron, and they conveyed him privily in the way of the Egyptians. For the Egyptians kept the bones of Joseph in the Kings trea-

ſure. For their Inchanters told them that whenſoever Joſephs bones were carried away, there ſhould be ſuch a plague of miſt and darkneſs among the Egyptians, as one brother ſhould not know another, no not even by torch-light; and Simeons children bewailed their Father according to the law of mourning, and continued in Egypt till the day of their departing thence under the hand of Moſes.

The

The Teſtament of *Levi*, made to his Children at his Death, concerning Prieſthood.

Flie ſin, be juſt, rage not, give light,
Ye preachers of Gods Word:
For what elſe ſheweth Sun and Moon,
Dame Venus, Wolf, and Sword?

LEVI.

THe copy of Levies words, namely, which he spake to his children concerning all the things which they should do; and which should happen unto them until the day of judgment. He was in health, when he called them unto him, for he knew before when he should die. So when they were come together he said unto him.

Levi his birth and countrey Gen. 34.

I Levi was bred and born in Charran, and afterward came with my Father into Sichem. I was at that time but young about 20 yeers old, when I helped my brother Simeon revenge our Sister Dina against Hemor. Now as we were feeding of our flocks in Abelmuel, the spirit of the understanding of the Lord came upon me, and I saw all men undermining their own ways, and how unrighteousness had built her self a fortress, and wickedness sat upon the throne thereof. And I was sorry for mankind, and besought the Lord to save them then there fell a sleepupon me and I saw a very high mountain: It was the mountain of Aspis in Abelmuel. And behold the heavens opened; and the An-

gel

gel of God said unto me, Levi, come hi- Christ.
ther; and I went from the first heaven to
the second, and there saw the water hang-
ing between the one and the other. And
I saw the third heaven much brighter
than them both: for the height thereof was
infinite. and I said to the Angel, what
meaneth this? And the Angel answered Christ.
me. Marvel not at these things, for thou
shalt see four heavens yet brighter, and
without comparison, when thou comest
up to them. For thou shalt stand by the
Lord, and be his Minister and utter his se-
crets unto men, and preach of the deliverer
of Israel which is to come: by thee and by
Juda, the Lord will appear to men to save
all mankind in them. Thy life shall de-
pend upon the Lord, by him shall thou have
thy fields, vineyards, fruit, gold and sil-
ver. Therefore hearken as touching the se-
ven heavens. The lowest is most lowring, 1.
because it is nearest to all the unrighteous-
nesse of men. The second hath fire, hail, 2.
and ice, prepared by the Lords appoint-
ment against the day of Gods righteous
judgment. In it are all the spirits of ven-
geance for the punishing of the wicked. In
the third are the powers of hosts ordained 3.
against the day of judgment, to take ven-
geance

geance upon the spirits of error and Be-
4 lial. In the fourth above these, are the
Saints: for in the higher places dwelleth
5 great glory in the holy of all holies above
all holiness. In the next unto this are the
Angels that do serve in Gods presence,
and seek his favour in all the ignorances
of the righteous. They offer to the Lord
the sweet savour of a reasonable service a
6 sacrifice without blood. In the other that
is under this, are the Angels that bring
answers from the Angels in Gods pre-
7 sence: In that which is above it, are the
thrones and potestates, wherein is con-
tinual offering up of hymns unto God.
Therefore whensoever the Lord looketh
upon us all of us are moved; yea, and
even Heaven, earth and the bottomless
deep are moved at the sight of his great-
ness but the children of men being witless
shall fit and provoke the highest unto
wrath: Now therefore understand that the
Lord will execute judgment upon the chil-
dren of men: Because that men will still
continue in unbelief and unrighteousness
even when the same shall cleave asunder,
the Sun be darkened, the waters dryed
up, the fire quake, and all creatures be
troubled at the fainting of the invisible

Spi-

pirit and the ſpoiling of hell in the paſſi-
n of the higheſt : therefore ſhall they be
ondemned to puniſhment. The higheſt
en hath heard thy prayer to ſeparate thee
om unrighteouſneſs, and to make thee
is ſon and ſervant, and a Miniſter in
is preſence, a lantern of knowledge to
ighten Jacob thoroughly, and to be as a
ay-ſon among the children of Iſrael ;
nd unto thee and thy ſeed ſhall the power
f bleſſing be given, till God viſit all na-
ions in the bowels of the mercy of his
on for ever. Nevertheleſs, thy ſons
hall lay their hands upon him to crucifie
im, and for this cauſe is wiſdom and
nderſtanding given unto thee, to give
hy children knowledge of him, becauſe
hat if they bleſs him, they ſhall be bleſſed,
nd they that curſe him ſhall periſh in his
ght. And the Angel opened me the gates
f heaven, and I ſaw the holy Temple,
nd the higheſt ſitting on the throne of
glory, and he ſaid unto me : Levi, I have
given thee the bleſſings of the Prieſthood,
till I come my ſelf to dwell in the midſt
f Iſrael. Then the Angel brought me
down to the earth, and gave me a ſhield
and a ſword, ſaying ; Execute vengeance
in Sechem for Dina, and I will be with
thee,

A miniſter what he ſhould be of himſelf not right ous. Mat. 5.

End of the prieſthood propheſied.

Chriſt his paſſion propheſied.

Chriſt.

thee, for God hath sent me, and at that
Gen. 34. time I slew the sons of Hemor, as it is
written in the tables of Heaven. And I
said unto him, Lord I pray thee tell me thy
name, that I may call upon thee in the
time of my trouble. And he answered, I
Christ our Redeemer am an Angel which excuseth Israel, that
he might not be stricken for ever, because
all wicked spirits lie in wait for him. Afte-
ward being waked as it were out of sleep,
I blessed the most high, and the Angel
that excuseth the off-spring of Israel, and
all righteous men. And when I came to
my Father, I found an Asp of brass,
whereupon the hill took the name of Aspis,
which is hard by Gebar on the right side
of Abila. And I laid up these sayings in my
heart, and I counselled my Father and my
Brother Ruben to persuade the sons of He-
The zeal of a Minister, mor to be circumcised because I was zea-
lously grieved for the abomination which
they had wrought in Israel. For first of all
Gen. 34. I killed Sichem, and then Simeon killed
Hemor, and after this came our brethren,
who smote the City with the edge of the
Gen. 34. sword. When my father heard of it he was
angry, because they had received circumci-
Gen. 49. sion, and were killed afterward, and there-
fore he dealt otherwise with us in blessing.

For

For we sinned in doing it against his will and he fell sick the same day. But I knew that the Lord intended evil to the Sichemites, because they had purposed to have done the like unto Sara, as they did unto our Sister Dina? but God letted them. And they persecuted our Father Abraham (as then a stranger) and carried away his Cattel, and furthermore did beat Joblao very sore, who was born in his house. After the same manner dealt they with all other strangers, taking away their wives from them by force, and driving the men themselves out of their countrey. For which cause the wrath of the Lord came upon them in the end. And I said to my father, Sir, be not offended, for God will bring the Canaanites to nothing before thee and give their land unto thee and unto thy holy one after thee. For from henceforth Sichem shall be called thy city of fools, because that as men do scorn fools, so have we scorned them for their working of folly in Israel, in taking away our sister for to defile her. Then came we into Bethel, and there when I had sacrificed threescore and ten days together, I saw the thing again as I had seen it before. And I saw seven men in white rayment, saying unto me,

The manner, not the doing rebuked.

The sin of the Sichemites. Raped Dina. persecuted strangers. Gen. 12. Ravished their wives.

Gen. 35.

The Ministry described.

Up,

Up, put on the Stole of Priesthood, the Crown of righteousnes, the Reasonal of understanding, the Robe of truth, the Exod. 28. Levit. 8. Breast-plate of faith the Mitre of holynes and the Ephod of prophesie. And so every of them bringing something with him, did put them upon me, saying. Be thou hence-forth the Lords Priest, thou and thy seed for evermore. The first of them anointed me with holy Oyl, and gave me the Scepter of judgment. The second washed me with clean water, and fed me with Bread and Wine, that is, to wit, with the most Holy of Holies, and cloathed me with a glorious Robe down to the ground. The third did put upon me a Silken garment like to an Ephod. The fourth girded me with a girdle like to Purple. The fifth gave unto me an Olive bough, very full of fatness. The sixth did set the Mitre of Priesthood upon my head. The seventh filled my hands with incense to the intent I should execute the office of a Priest unto the Lord. And he said unto me, Levi, unto three principal things is thy seed appointed of God; namely, to be a sign of the glorious Lord that is to come; he that believeth shall be the first. The great lot shall not fall upon him, the second shall be in Priesthood and

The three blessings of the family of Levi. Christ prophesied.

the

the third shall have a new name, because a King shall rise up in Juda, and renew my Priesthood according unto the figure of the Gentiles, among all nations. But the coming of him is unutterable, as who shall be the Prophet of the highest, born of our Father Abraham. All the pleasant things of Israel shall be given unto thee and to thy seed and you shall eat all that is fair to see to, and thy seed shall distribute the Lords Table, and of them shall be high Priests, Judges and Scribes; for in their mouth shall the holy things be kept. When I awoke, I perceived that this vision was like the other, and I laid it up in my heart, and shewed it not unto any man living upon the earth. The first two days I and Juda went to our grandfather Isaac, and he blessed me according to all the sayings of the visions that I had seen, but he would not go with us unto Bethel. But when we came to Bethel, my father Jacob saw in a vision concerning me, that I should be their Priest before the Lord. And he arose in the morning, and tithed all things to the Lord by me. Then came we to Hebron to dwell there, and by and by Isaac called me to expound the Law of the Lord, according as Gods angel had shewed it

A distributing excludeth the sole receiving of the Sacrament.

Exod. 29. Lev. 1. 2. 3.

it to me, and he taught me the law of Priesthood, Sacrifices, Burnt offerings, Firstlings, Free-will offerings, and offerings for health. Every day he taught me understanding, and called upon me continually before the Lord, saying, My son give no ear to the spirit of fornication, for he will follow thee and defile the holy things by thy seed: Therefore take thee a wife in thy youth, such an one as hath not any blemish nor uncleanness, nor is of the kindred of the Allophytes or of the Gentiles. And before thou enter into the holiest, wash and likewise ere thou sacrificest, and also when thou hast done, offer unto the Lord the fruites of the twelve trees that are ever green, as my father Abraham taught me to do: and the fruit of all clean beasts, and of clean fowls offer thou in sacrifice, Likewise offer up thy first born of all things, and the firstfruits of thy Wine, and sprinkle thy Sacrifices with Salt. Now therefore my Sons, keep ye all the things that I command you; for whatsoever I have heard of my Fathers, that have I told unto you. I am clear from all the wickedness and sin which you shall commit to the end of the world. Ye shall work wickedness against the Saviour of the world, and ye shall de-

Anexhortation for ministers.

Aminister may be married. Levit. 21.

He must come with a pure mind to execute his office. Lev. 1. 2.

A comfort for godly parents.

Prophecy of the destruction of Israel.

uee Israel, stirring up much evil against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtiness. The veil of the Temple shall be rent in sunder to discover your soulness. and ye shall be scattered as prisoners amongst the Heathen, and be scorned, cursed and trodden under foot. Nevertheless, the House which the Lord shall chuse, shall be called Jerusalem, as the Book of Enoch the righteous containeth. Therefore when I was twenty and eight yers old, I took a Wife whose name was Melcha, and she conceived and bare me a son and called his name Gershon, because we were but strangers in our land: For Gershon signifieth banishment. Now I knew of him that he should not be of the chief degree. The 2d. was Caath who was born the five & thirtieth year. I saw a vision Eastward, how all the congregation stood up aloft, and therefore I called his name Caath, which signifieth the beginning of greatness and learning. The third was Merari, who was born in the five and fiftieth year of my life: And because his mother was hardly delivered of him, she called him Merari, which is as much as to say; my bitterness. And

The Realm plagued whose Ministry is wicked.

Gen. 36. Levi his progeny.

Exod. 6.

in the threeſcore and fourth year of my life was my daughter Jochebed born in Egypt: and ſo was I honourable among my brethren. Alſo my ſon Gerſhon took him a wife, which bare him Libni, and Schimi. The ſons of Caath were Amram, Yſhvar, Hebron and Uziel; and the ſons of Merari were Mahali and Muſhi. In the fourſcore and fourteenth year of my life, Amram took unto wife my daughter Jochebed, becauſe that he and ſhe were born both on one day. I was eight years old when I entred into the Land of Canaan, and eighteen years old when I entred into the office of prieſthood. At eight and twenty years old I took a wife, and at fourty years old I entred into Egypt, and behold ye be now my children's children in the third generation. Joſeph died in the hundred and tenth year. And now my Children, I warn you, fear the Lord your God with all your heart, and walk plainly in all things, according to his Law. Moreover, bring up your Children in learning that they may have underſtanding by reading the Law of God without ceaſing all their life long. For whoſoever knoweth Gods law ſhall be honoured: and go whereſoever he will, he ſhall be no ſtranger: alſo he ſhall have

Levi made Prieſt at 18 years Married at 2.

A note for Parents.

Bleſſings of the learned miniſter.

mon

more friends than his forefathers had, and many shall be glad to serve him, and to bear the law at his mouth. My sons, deal rightfully upon earth, that you may find Heaven, and sow good things in your minds, that you may find them in your life. For if ye sow evil things, ye shall find and reap all manner of cumbrance and trouble. Get ye wisdom in the fear of God, for if captivity come, and Cities and Countries be destroyed, gold and silver and all possessions perish; but none can take away the wise mans wisdom save only the blindness of ungodliness and sin. For his wisdom shall become a shield to him among his enemies, and make a strange countrey to be as his own home, and cause him to find friendship in the midst of his foes. If he teach and do such things, he shall sit with Kings, as did our brother Joseph. And truly my Children, I know by the writings of Enoch, that in the end ye shall do wickedly, laying your hands most spitefully upon the Lord, and through you, your brethren shall be confounded, and made a scorning stock to all nations. Howbeit our Father Israel is clear from the wickedness of the high Priest, which shall lay hands upon the Saviour of the World.

Wisdom a precious Jewel.

Sin blindeth wisdom.

Commodities of wisdom.

Christ his death, and spitefulness of the Jews prophesied, Mat. 27.

The Heaben abobe the earth is clean, and pou be the light of the Heathen, as the Sun and the Moon. What ſhall all the heathen do, if pou be oberdarkned with wickedneſs, and bring curſedneſs upon pour country folk, for whoſe ſakes the light of the world is put into pou, to inlighten all men withall? This light of the world ſhall pou moſt wilfully ſteal, and teach commandments contrary to the righteouſneſs of God. Pe ſhall purloin the Lords offering, and filch away pieces of it. Before pou do pour ſacrifices unto ỳ Lord pe ſhall ſteal away the choiceſt things, and eat them diſdainfully with Harlots teaching commandements of cobetouſneſs. Pe ſhall defile married women, and inforce maidens in Jeruſalem, pou ſhall matchpour ſelbes with whores and harlots. pou ſhall take the daughters of the Heathen unto wife, purifying them with unrighteous purifying, and pour mingling ſhall be like unto Sodom and Gomorrah, and pe ſhall be ſwoln with wickedneſs in the Prieſthood, inſomuch that pou ſhall moſt diſdainfully and ſpitefully laugh the holy things to ſcorn, not only daunting and boaſting pour ſelbes againſt men, but alſo being puffed ſwoln upwithpride againſt the Com-

Miniſters what they ar

The wicked Prieſthood and their miſery deſcribed. 1 Sam. 2.

mandments of God. For this cause shall the Temple, which the Lord shall have chosen, be undoubtedly left desolate in uncleanness, and you your selves become captives to all Nations, and be loathed & abhor'd among them, & receive endless shame & confusion, through Gods rightfull judgment: and all that see you shall shun you. And were it not for our Fathers, Abraham Isaac, and Jacob, there should not one of my seed be left upon earth. Furthermore I know by the Book of Enoch, that ye shall go astray by the space of threescore and ten weeks, and defile the Priesthood, stain the Sacrifices, destroy the Law, despise the sayings of the Prophets, frowardly persecute righteous folk, hate the godly, abhor the sayings of soothfast men, and call him Heretick that goeth about to renew the Law by the power of the highest: and in the end ye shall kill him out of hand, as you think, not knowing that he shall rise again, and so shall ye receive his innocent blood wilfully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the Heathen and despair shall vex you, till

Aprophecy of their destruction.

Aprophecy of Christs persecution.

Mark the right portraiture of the shaveling generation.

Christ and his members.

he visit you again and mercifully receive you through faith and water. And forasmuch as ye have heard of the threescore & ten weeks, hear ye also of the Priesthood. For in every Jubile shall be Priesthood. In the first Jubile the first anointed into the Priesthood shall be great, and talk to God, as to his father, and his Priesthood shall be full of the fear of the Lord, and in the day of his gladness he shall rise up unto the salvation of the world. In the second Jubile, the anointed shall be conceived in the heavines of ỹ belobed sort, and his Priesthood shall be honourable, and he shall be honourable, and he shall be glorified as
3 amongst all men. The third Priest shall be
4 taken up in sorrow, and the fourth shall be in grief, because the multitude of iniquities shall be laid upon him, and throughout all Israel every man shall hate his neighbour. The fifth shall be held fast in darkness, and likewise the firth & the sebenth.
5
6
7 And in the sebenth shall be such abomination both before God and man, as I am not able to express, Howbeit that the doers thereof shall not be known. For this cause shall they be in captivity and corruption, and their land and substance shall be destroyed, but in the fifth week they shall return

Ergo faith & the holy Ghost justifieth and not merits.

return into their desolate country, and renew the Lords house. In the seventh week shall come idolatrous Priest, covetous warriours, unrighteous scribes, and filthy abusers of men, children, and beasts. After that the Lord hath sent vengeance upon them in the priesthood, then will God raise up a new Priest, unto whom all the Lords word shall be opened: and he shall execute true judgment upon earth many days and his star shall arise in heaven. As a King shall he shed forth the light of knowledg in the open sunshine of the day, and he shall be magnified over all the World, and be received and shine as the sun upon the earth, and drive away all darkness, and there shall be peace upon all the earth. In his days the heavens shall rejoice, the earth shall be glad, the clouds shall be merry, the knowledg of the Lord shall be poured out upon the earth as the waters of the Seas, and the Angels of glory that are in the Lords presence shall rejoice in him. The heavens shall be opened, and out of the temple of glory shall sanctification come upon him with the Fathers voice, as from Abraham the Father of Isaac, and the glory of the highest, shall be spread out upon him, and the spirit of understanding

Christ & his true minister described.

Christ lightneth the world.

Baptism of Christ prophecied.

and ſanctification ſhall reſt upon him, whereof he ſhall give abundantly & mightily to his children in truth for evermore, and there ſhall none ſucceed him from generation to generation world without end. In his prieſthood all ſin ſhall come to an end, and the unrighteous ſhall ceaſe from their naughtineſs: but the righteous ſhall reſt in him, and he ſhall open the gates of Paradice, and ſtay the threatning ſword againſt Adam; and feed the Lambs with the fruit of life, and the ſpirit of holineſs ſhall be in them. He ſhall bind up Belial, and give his own children power to tread down hurtful ſpirits; and the Lord ſhall rejoice in his children, and accept them as his beloved for evermore. Then ſhall Abraham, Iſaac, and Jacob be glad, and then ſhall I and all Saints rejoice. Now my children ye have heard all. Therefore chuſe unto you either light or darkneſs, either the Law of the Lord, or the works of Belial: and we anſwered our Father, ſaying: We will walk before the Lord according to his Law. And my Father ſaid, the Lord is witneſs, and his Angels are witneſſes, and I am a witneſs, and you your ſelves are witneſſes of the words of my mouth: And when we had anſwered. We will

No prieſthood ſhall ſucceed Chriſt.

prieſthood of Chriſt how beneficial.

Chriſt our propitiation.

Chriſt giveth power to his to tread down ſpirits.

will be witnesses, Levi rested with this charge given unto his children.

And stretched out his feet, and was put to his Fathers, when he had lived a hundred and seven and thirty years, and they laid him in a coffin, and buried him afterward in Hebron, beside Abraham, Isaac, and Jacob.

The

The Teſtament of *Juda*, made to his Children at his Death, concerning valiantneſs, covetouſneſs and fornication.

Lo here the bleſſed Princely State,
Of Juda, *ſuffering not his mate:*
The Scepter, Lyon, purſe and Crown,
Betoken glory and renown.

The Testament of

JUDA.

THe Copy of all the sayings of Juda, which he spake unto his Children at the time of his death: when they were come together before him he said unto them.

I was my fathers fourth son, and my mother called me Juda, saying, I thank the Lord for that he hath given me a fourth son. I was swift of foot and painful in my youth, and obeyed my Father in all things, and blessed my mother and my mothers sisters: And when I came unto mans estate, my Father Jacob prayed over me saying: Thou shalt be a King and prosperous in all things. Behold, God gave me grace in all my works both abroad, and at home. Upon a time I saw a Hind, and ran after her, and caught her, & made good meat of her for my Father. Also I out ran the Roes, and overtook all things that were in the fields, insomuch that I caught a wild Mare, and tamed her. I plucked a Kid out of the mouth of a Bear, and taking him by the paw overthrew him, and rent asunder all wild beasts that turned upon me, as if I had been

Juda his exhortation.

The duty of children.

Valiantness of Juda: the gift of God.

1

2

3

The manhood of Juda.

been a dog, I encountred with a wild
Boar, and ober running him tare him in
5 pieces. In Hebron a bastard Lyon leapt
upon a Dog; and I catching him by the
tail, flung him away by and by, and he
6 brast asunder. In the borders of Gare a
wild Bull was feeding in the fields, and
I took him by the horns, and swinged
7 him about, and finally killed him. There
came two Kings of the Canaanites armed
upon our flock, and much people with
them, and I alone running unto the
flock, stept to King Sur, and striking up
his legs, ober threw him, and so slew him.
8 Also I killed another King named Tha-
Phes sitting on his Horse, and so scattered
9 all their people. I ober took King Achor
a Giant on Horse back, shooting
forward and back-ward, and throwing a
stone of threescore pound weight upon his
horse. I ober threw him and killed him, and
fighting two hours with Achor, at length
I clabe his shield, and maimed his feet, and
finally slew him. As I was pulling off
his breast-plate, behold eight of his friends
assailed me. whereupon I filled my hands
with stones & slinging them at them with
a sling, slew four of them, and put the o-
ther four to flight. Also our Father Ja-

cob

cob slew the Giant Beelisa King of all the Kings, who was mighty and huge, of the stature of twelve cubits. By reason whereof fear fell upon them, and they left their fighting against us. For this cause my Father was careful of me, when I was in battel with my Brethren. He saw in a vision concerning me, that the Angel of strength followed me every where to the intent I should not be overcome. The second handsel was a greater battel to us than that which we had at Sichem; insomuch that in fighting valiantly with my Brethren, I chased a thousand men, and slew of them two hundred persons and four of their Kings, and following after them, skaled the walls of their city, and there slew two Kings more: and so we delivered Hebron, and led them all away as Prisoners. Then the next day we went to a strong, walled, & unapproachable city, called Areca, which threatned to kill us. Therefore I and Gad went to the east side of the city, and Ruben and Levi unto the West & South side. They that stood upon the walls supposing there had been no more but Gad & I, did set fire upon us while in the mean time my brother that lay in stale, brake out upon the other two sides, The valiantness of Jacob.

sides, and skaling the walls with ladders entred the city ere our enemies wist it, and so we won it by the Swoord, and set fire upon the Tower, and burnt it up with
10 such as were fled into it. As we returned the men of Thaffie lay in waait for our prey, and took it with our children. But we followed them to Thaffie and slew them and burned their City, spoiling all that
11 was in it. And while I was at the waters of Gureba, we fell upon the men of Jobel that came against us in battel, and slew and spoiled both them, and also their complices, that come to their aid from Selon; so as we gave them no respite to return again upon us. The fifth day after there came men from Machir to fetch away our prisoners, whom we met in battel, notwithstanding that they were a mighty host, and slew them before they could get up to the place that they came
12 from. And when we came to their City, their women tumbled down stones upon us from the top of the hill whereon their city stood: but I and Simeon coasting to the backside of the town, got unto the highest places, and destroyed the whole city. The next day it was told us that the cities of two Kings came against us with a huge

Host,

host. I therefore and Dan faining our 13
selves to be Amorrheans, and fellows
with them, went into their City and ta-
king the entrances in the dead time of
the night, did set the gates wide open to
our brethren that came after us: by
means whereof we destroyed them and all
that they had, and when we had sacked the
city, we did cast down the three walls
thereof. Then went we to Thamua, which 14
was the refuge of all the Kings for their
wars. Where being angry for a hurt
that I took, I charged upon those that
stood about me: but they threw down
stones out of slings upon me, and shot ar-
rows at me, and had killed me but that my
brother Dan rescued me. Therefore we
came running upon them in a rage, and
put them all to flight: and they passing by
another way, went and sued humbly un-
to my Father, who made a Covenant
with them, so as we did them not any
more harm, but received them into league
with us, and delivered them all their pri-
soners. Then builded I Chamma and my
father builded Rhambahel. Twenty years
old was I when this war was made,
and the Canaanites were afraid of me,
and my Brethren. I had much cattel, and
my

my chief herdſman was Yran of Ocellan, in whoſe company I ſaw Berſa King of Odellam, who made us a feaſt and with much intreatance gave me his daughter Bethſue to wife. Which brought me forth Er, Anan, and Silon; of which three, God ſlew two childleſs. For Silon lived, of whom ſome of you be the Children. My Father and we made eighteen years peace with his brother Eſau and his children. When the eighteen years were paſt after our coming out of Meſapotamia, in the fourtieth year of my life, Eſau our Fathers brother came upon us with a great ſtrong Hoſt, and was ſlain by the Bow of Jacob, and conveyed away dead unto Mount Seir. We alſo followed upon the Children of Eſau, but his city was very ſtrong with high Walls, and gates of Iron and Brazs, ſo as we could not enter into it, howbeit we did ſhut them up within it and beſieged it. Now when they ſhewed not themſelves abroad in twenty days together, I put my Helmet upon my head and in the ſight of them all ſet up a ladder, and ſcaling the walls, ſlew four of their noble men with a ſtone of the weight of three talents. The next day Ruben and Gad went and ſlew three-

ſcore

ore others. Then they offered peace, nd we by our Fathers advice received hem into tribute. And they gave us two undred quarters of corn, five hundred ates of oyl, and a thousand and five hunred measures of wine, untill we went own into Egypt. After this my Son r married Thamar, of Mesapotamia, the aughter of Aram. Now Er was a very icked Imp, and doubted much of Tha ar, because she was not of the land of hanaan. Therefore the Angel of the ord slew him the third night after his arriage, when he had not yet accompa- ied with her, by reason of his mothers ubtlety, and so died in his naughtiness, or she was loth that he should have had ny children by her.

Er and Anan slain for not using the benefit of lawful marriage.

When Anan was marriageable, I gave hamar unto him, and he likewise of a pite accompanied not with her notwith- anding that he lived a full year with her, nd when I threatned him, then he com- ained with her, but yet by his mothers ommandment he let his seed fall upon he ground, and so also he died in his wick- dness. I minded to have given her unto ylon also, but my wife Bethsue would ot suffer me. For she spited Thamar be-

cause she was not of the daughters of Ch
naan, as her self was. Now I knowth
off-spring of Chanaan was mischievou
but yet did youthful fancy blind my hear
And as I beheld her pouring out wine
I was deceived with drunkenness, an
fell in love with her.

Fornication a fruit of drunkenness.

Upon a time while I was away, t
married Sylon to a woman of Chanaan
which her deed when I understood,
cursed her in the bitterness of my soul, a
so she died in the wickedness of her son

Gen. 38.

At two years after these things, as I wen
to shear my sheep, Thamar decking h
self like a Bride, set her down at t
gate of the City: For it was the custom
the Amorites, that their Brides do set the
selves forth at the gates of their cities,
the space of 7 days together, to be abu
by fornication. I therefore being dru
ken with the waters of Horek, knew h
not, by reason of wine, insomuch that h
beauty together with the attire in decki
of her self deceived me, and thereup
turning aside unto her, I said, shall I com
in unto thee? and she answered, what
thou give me? and I gave her my staf
and my Girdle, and the Crown of m
Kingdom. Upon my companying wit
h

An intolerable custom of the Amorites,

Apparel, Beauty & wine provoketh whoredom.

Fornication is chargeable.

her, she conceived: afterward, I not knowing my self to have been the doer thereof, would have put her to death for it; but she having kept my pledges in store, shamed me with them: and when I had heard my own words of her in secret, which I had spoken to her when I lay with her in my drunkenness, I could not put her to death because it was of the Lords doings, but I touched her not any more to my dying day. For when I had done this abomination in Israel, lest the night work wiles with me, I said I would fetch my pledges again of her: but when I enquired for her, the Townsmen said there was no bride in the city, because she came from another place, and had sat here but a little while, and she dreamed that no man knew of my going in unto her. Afterward we came into Egypt to Joseph, because of the dearth. Six and forty years old was I when we came hither, and three score and thirteen years have I lived here: And now my Sons hear me your Father in all things that I charge you withall, and keep you all my sayings, in doing all manner of Righteousness before the Lord, and in obeying the commandments of the Lord God, and walk not

Happy are those that can cease from doing it.

after your own lusts, nor after conceits of your own minds, in the pride of your hearts, neither glory in the works of the strength of your youth, because it is sinfull in the sight of the Lord. For inasmuch as I gloried in my battels, and upbraided my brother Ruben with Bilha my Fathers Wife, because no face of any beautiful woman had yet deceived me, therefore the spirit of fondness, and fornication fell upon me, so that I was overtaken both in Bethsue the Canaanite, and in Thamar the wife of my own sons. And I said unto my Father in Law, I have made my Father privy to the matter, and therefore I will take thy daughter to my wife. Whereupon he shewed me an infinite mass of gold in his daughters behalf (for he was a King) and decking her with Gold and Pearl willed her to pour out wine to us at the Supper. The beauty of the woman, and the wine together dazled mine eyes, and voluptuousness did so darken mine understanding, that I fell in love with her, and brake the commandment of God, and of my Fathers, and took her to wife. According to the intent of my heart, the Lord paid me home for it: for I had no joy of the children that I had by her.

It is sinful to any man to glory in his felicity.

See what it is to up braid me with their vice.

Children that marry without consent of parents plagued.

ber. Now therefore my Children be not drunken with wine, for wine turneth a mans understanding away from the truth, and kindleth in him the fire of lust, leading his eyes into error, insomuch as wine is a servant of the spirit of lechery, to further the feeding of the mind with voluptuousness, and so these twain bereave a man of all power. For if a man drink wine till he be drunken, he traineth his mind unto the filthy thoughts of lechery, and kindleth the body to carnal copulation. And if desired occasion serve, sin is wrought without shame. Such a thing is wine, my sons, for a drunken man is ashamed of nothing. Behold, it made both me and Thamar do amiss, so as I blushed not at the multitude in the city, but went aside unto her in the sight of all men, and committing a great sin in discovering the unclean privities of my own sons. Through drinking wine I was not ashamed to break Gods Commandments, in taking a woman of Chanaan to Wife. Wherefore, my sons, he that drinketh wine had need of discretion, and the discretion that every man ought use in drinking of wine is that he be ashamed to over-drink himself. For if he

Discommodities of wine.

Blindeth understanding.

A Servant of lechery.

Fruit of drunkenness. A drunken man is shameless,

Example.

Who ought to drink wine.

pass that bound, he forgetteth his under-
standing, and cleaveth to the spirit of error
which causeth the drunken man to talk
filthily, and to do wickedly, and not to be
ashamed, but to boast of his lewdness
thinking it to be good. He that committeth
whoredom is bereft of his liberty, and be-
commeth a bond-slave of lechery, and can-
not get out of it again, after the same man-
ner that I was made naked. For I gave
over my staff: that is to say, the stay of
my tribe, add my girdle, that is, my power
& my crown, that is, the glory of my King-
dom. Howbeit repenting these things
I forbare all wine and flesh unto mine old
age, and was utterly unacquainted with
all mirth. And the Angel of God shewed
me that women should from time to time
over-master all men, as well Kings as
captives and bereave great men of their
glory. For the poverty of a poor-man is
a greater fence to him than is the strength
of a mighty man. Therfore my children
keep measure in drinking, for there are
in it four noisom spirits, that is to wit
of concupiscence, of heart-burning, of le-
chery, and filthy gain. If ye drink [illegible]
merrily in the fear of the Lord with
shamefastness, ye shall live: But if ye
drink

Properties of a drunken man, filthy talk and wicked deeds.

Discommodities of whoredom.

Four noisom spirits follow drunkenness.

1 Concupiscence.
2 Heart-burning.
3 Lechery
4 Covetousness.

rink without regard of ſhame and fear of God, then turneth it to drunkenneſs, and ſhoneſty ſtealeth in. And if ye drink one at all, then ſhall ye not ſin, neither n ſlanderous words, nor in quarrelling, or in railing, nor in breach of Gods commandments, neither ſhall ye periſh bere your time. For Wine diſcloſeth the crets of God and man unto Strangers, ke as I bewrayed the ſecrets of God nd of my Father Jacob to Bethſue the hanaanite, which God hath forbidden be diſcloſed. Alſo Wine is a cauſe of ar and ſedition. Moreover I charge ou my ſons that you love not money, nor ook upon the beauty of women; for mo- y and womanly beauty made me to overoot my ſelf in Bethſue the Chanaaite. And am ſure that theſe two things ſhall orrupt mine off-ſpring, and mar the wiſe en of my lineage, and hurt the Kingom of Juda, which God hath given me r obeying my Father, For I never repied at my Father Jacob's commandents, but did whatſoever he willed me. nd Abraham the Father of my Fathers leſſed me to fight for Iſrael, and ſo did Iſaac leſs me likewiſe: and I know that the ingdom ſhall ſtand by me, but I have

Abſtinence from wine whatcommodity it hath.

1 It ſlandereth not
2 It quarrelleth not nor raileth.
3 It breaketh not the commandments.
4 It periſheth not before the time.

Obedience to Parents how profitable.

read in the Books of Enoch the righteou
that ye shall work wickedness in the la
ter days. Therefore my children ke
your selves from lechery and covetou
ness, and give ear unto your Father Jud
for those things withdraw men fro
Gods Law, and blind the understanding
their minds, and teach them a pride, n
ther suffer they any man to shew mercy
to his neighbour; they bereave his sou
of all good things, & hold it down in pai
and sorrows, also they disappoint him
his rest and sleep d and consume his fle
Finally, e they hinder Gods sacrific
neglect his blessings, disobey the spe
ing of the Prophets, and are offend
at the word of godliness: for these t
passions are contrary to the comma
ments of God. He that serveth them c
not obey God, because they dazle m
minds, and walk abroad as well anig
as of days. My Children, covetousn
leadeth men to Idolatry. For throu
doting upon money, he calleth them G
which are not, and compelleth the infe
party to grow more vilely out of ki
For monies sake I lost my children,
had not the penance of the flesh, and
humbling of my soul, and had not the p

The discommodities of Covetousness

a Full of pride.
b Merciless.
c Disquiets the soul.
d Consumes the body.
e Contemns Gods holy word.

The covetous and lecherous cannot fear God.

Idolatry the fruit of covetousness.

ers of my Father Jacob been, I had died as now without Children. But the God of my Fathers being merciful, and full of pity and compassion knew that I sinned through ignorance. For the Prince of error had blinded me, and I overshot my self as a fleshly man, and being corrupted with sin, knew not mine own infirmity, but thought my self to be invincible: Know ye therefore, my sons, that two spirits do wait upon a man; that is to wit, the Spirit of truth, and the Spirit of error, and in the midst between them is set the Spirit of understanding of the mind, whose property is to incline which way it listeth: the things that belong both to truth and untruth, are written in the breast of man, and God knoweth every whit of it, and none of all mens works can be hidden at any time from him, because all the privities and secrets of mens hearts are written before the Lord, and the spirit of truth beareth witness of all things, and accuseth all, and he that sinneth hath a burning in his heart and cannot lift up his face to his Judge. And now my children, love ye Levi, that ye may abide, and exalt not your selves above him, lest ye perish. The Lord hath

Two Spirits wait upon a man.

hath given unto him the Kingdom, and unto him the Priesthood, and hath put the Kingdom (a) under the Priesthood. Unto Levi is given the Priesthood, and unto Juda the Kingdom, and God hath put the Kingdom under the Priesthood. Unto me he hath given the things that are upon the Earth, and unto (b) him the things that are in Heaven. As far as the Heaven surmounteth the earth, so far doth (c) the Priesthood surmount the Kingdom that is upon the earth. For the Lord hath chosen him above me to approach unto him, and to eat of his table, and to take the firstlings of the children of Israel, and thou shalt be as a Sea to him. For like as in the Sea both the righteous and unrighteous are in danger, and the one sort are caught Prisoners, and the other sort are inriched: even so shall all kind of men be hazarded in thee, some sinking in misery, and other some floating in prosperity. For in thee shall reign great whales which shall swallow up men as fishes and bring free-mens sons and daughters to bondage. They shall take away Mens Houses, Lands, Cattel, and money by force, and wrongfully they shall feed ravens and other greedy fowls with many

a In respect that heavenly things are better than earthly, not in externalrule &government.

b Ergo jure divino, the Pope can challenge noearthly power.

c Not in power and rule, but in the excellency of the office appertaining to God.

Tyrants & wicked men described and prophesied.

many folks flesh, and they shall prosper and flourish in naughtiness, and be exalted through covetousness, and there shall be false Prophets like flegms, which shall persecute all righteous men. But the Lord shall set them together by the ears among themselves, and there shall be continual wars in Israel, and my kingdom shall be knit up in strangers, till the Sabiour of Israel come, even till the coming of the God of righteousness, that Jacob and all nations may rest in peace, and he shall maintain my Kingdom in peace for ever. For the Lord hath sworn to me, that the kingdom of me, and of my seed, shall never fail world without end. But I am here sorry my Children, for the filthiness, and treachery, and idolatry, which ye shall work against the Kingdom, by following Witches and Conjurers, by bowing your Daughters to deceitful Devils, by making them Inchanters, Charmers and Strumpets, and by intermedling your selves with the abominations of the heathen, for the which things the Lord shall bring upon you a famine, and b pestilence, death and c sword, wrathfull d besiegement, and e devouring dogs, reproach f of friends and foes

Mutual discord is a plague for tyrants

Christ prophesied.

Note this ye that seek after witches for lost goods.

The misery of Jerusalem.
a Famine.
b Pestilence.
c Death & sword.
d Besiegment.
e Devouring dogs.
f Daily reproach.

foes, loss and g pain of eyes, slaughter h of your children, rabishings i of Wives, spoil of your goods, the burning k of your temple, the desolation l of your country, and the m captivity of your selves among all nations which shall geld some of you to make Eunuchs for their wives, but if ye return to the Lord with hearty repentance and humility, and walk in all the commandments of God, he will visit you with mercy, and lovingly deliver you from the bondage of your enemies. After this shall rise among you a Star out of Jacob, and a man shall spring out of my seed which shall walk as the Day-sun of righteousness among the children of men in peace and meekness and righteousness, and no sin shall be found in him. The heavens shall open upon him, to pour out the Spirit of blessedness upon him from the Father, and he shall shed out the spirit of grace upon you, and you shall be his children in truth, walking in his first and last Commandments. This is the off spring of the most high God, and the well spring of life to all flesh. Then shall the Scepter of my Kingdom shine bright. and out of your root shall spring the vessel of planting, in whom

g Loss and pain of eyes.
h Slaughter of children.
i Ravishing of Wives.
k Burning of the Temple.
l Desolation of the country.
m Captivity.
A remedy for these. First, Repentance. Obedience.

whom shall grow up the Rod of righteousness unto the Gentiles, to judge and save all such as call upon him. After this shall Abraham, Isaac and Jacob rise up again to life, and I and the Princes my brethren, shall be your Scepter in Israel: Levi first, I next, Joseph the third, Benjamin the fourth, *Simeon* the fifth, Issachar the sixth, and so all the rest. And the Lord hath blessed us. Levi shall be the messenger of my presence, Simeon the power of my glory. Ruben Heaven, Issachar the Earth, Zabulon the Sea, Joseph the Mountains, Benjamin the Tabernacle, Dan the lights, Neptalim the Dainties, Gad the Day-sun and Aser an Olive Tree. And there shall be one people of the Lord, and one tongue, and there shall be no more the false spirit of Belial, because he shall be cast into endless fire. They that are buried in sorrow, shall rise in joy, and they that were poor for the Lords sake, shall be made rich. They that suffered penury, shall have plenty: and they that were weak, shall be made strong. They that died for the Lords sake shall wake up unto life, and run in Jacob: yea they shall run skipping and leaping and they shall flie as Eagles for joy.

The most heavenly benefit of Christ his second coming.

A sweet comfort for the godly Christian, Mat. 5. Note.

The blessed estate of the Elect after death.

But

But the ungodly shall be sorrowful, and the sinners shall mourn, and all people shall glorifie the Lord for ever. Therefore my children, keep all the law of the Lord, for there is hope for all such as walk aright. A hundred and nineteen years old do I die in your sight. Let none of you bury me me in costly Cloaths, nor rip my belly, for so will Rulers do; but carry me back into Hebron with you. With these words Juda died: and his Children doing in all things as he commanded them, buried him with his Fathers in Hebron.

The Teſtament of *Iſſachar*, made to his Children at his Death, concerning a ſingle heart.

Learn here a ſimple life,
Not void of pain but ſtrife:
The Scythe, the Spade, the Aſs,
Set forth what man he was.

The

The Testament of
ISSACHAR.

THe Copy of Issachar's Words. He calling his children about him, said unto them, ye children of Issachar, hear your Father, and hearken to the words of the beloved of the Lord. I am Jacobs fifth son in the reward of Mandrake. For Ruben brought Mandrakes out of the field, and Rachel meeting him took them of him: thereat Ruben wept, and at his noise my mother Lea came out. Now the Mandrakes were sweet scented Apples, which the land of Aram bringeth forth in high Countries, by the water Valleys. And Rachel said I will not give thee these Apples, because they shall help me to children. Now there were two of these Apples, and Lea said, doth it not suffice thee, that thou hast gotten away the husband of my Virginity, but that thou wilt have this also: She answered, Let Jacob lie with thee to night for thy sons Mandrakes. Lea said unto her, Do not boast nor brag; for Jacob is mine, and I am the wife of his youth. And Rachel answered, How so? was he not first handfasted unto me, and betrothed he not our Father

His exhortation Gen. 30.

ather fourteen years for me? what all I do to thee? for many are the iles and policies of men, and guile es forward upon earth. If it had en otherwise, thou shouldest not have en Jacob in the face at this day, for ou art not his wife, but wert guile- lly put to him in my stead: my Fa- er deceived me, and conveighing me way that night, suffered me not to see m: for had I been there, this had not me to pass. Wherefore take the one andrake, and in lieu of the other, I ant thee him for one night: and Jacob new Lea, who conceiving bear me, & lled my name Issachar, because of the re. Then an Angel of the Lord ap- ared unto Jacob, and said that Rachel ould bear but two sons, because she d forsaken the company of her hus- and, and chosen continency: and if my other Lea had not given the two Ap- es for his company, she should have rn eight children, whereas by reason that she bare but six, Rachel two, & cause God visited her in the Man- akes: for he knew, that she greatly ired to company with Jacob, for Is- es sake, and not for lust of pleasure:

for she laid up the Mandrake, and de-
livered it unto Jacob the next day, an
therefore God heard Rachel in th
Mandrakes, because that although sh
had a mind to them, yet she ate the
not, but offered them to the Priest of th
most High, which was in those dais
and laid them up in the Lords hous
Therefore my Children, when I cam
unto mans state, I walked with a
upright heart, and became Bayliff
Husbandry unto my fathers, an
brought them the fruits of their Land
in their due seasons, and my Fathe
blessed me when he saw how I wa
ked plainly and simply. I was no bu
sie body in my doings, I was n
hurtful nor spiteful to my Neighbour
I railed not upon any man, neith
dispraised I the life of any, that wa
ked in singleness of mind. By reaso
hereof when I was thirty years old
I took a wife, because labour had co
sumed my strength. I never knew th
pleasures of a woman through wanto
nes, but my labour made me to sle
soundly, and my Father did alwai
rejoyce of my simplicity, For whatev
pains I took, first of all I offered

The godly life of *Issachar*, & his true dealing. An example for godly children. A pattern of a vertuous life.

he first fruits, and the first ingendred attle unto the Lord by the Priest, and hen gave my Father the rest, and the Lord doubled his benefits in my ands, Yea, and Jacob himself perceived ell, that God wrought with my plain ealing. For unto every poor man, & to very man in adversity, gave I of the uits of the earth with a single heart. nd now my children, hearken & walk n singleness of mind, for I know that he Lord is very well pleased with it. he single-hearted man coveteth not old, undermineth not his Neighbor, usteth not after diversity of meats, eareth not shift of apparel, nor heighteth himself long time, but only hath n eye to Gods will, and the spirits of ror can do nothing against him. For e cannot skill to entertain a fair oman, lest he should defile his own ind: wrath over-mastereth not his it, envy melteth not his soul, neither oth his mind run covetously upon ain. For he leadeth an upright life, & eholdeth all things with a single eye, cluding all hurtfulness of worldly ror lest he should oversee any of the ommandments of God. Therefore my

With a plaindealing man the Lord is pleased. A single-hearted man described; who and what he is.

Children, keep Gods Law, and hold fast plainness: walk on in innocency, and be not too inquisitive into Gods secrets, or of your neighbours doings, but love God and your neighbour, pity the poor and weak, bow down your back to Husbandry, and labour in tilling of the earth, in all manner of Husbandry, offering presents to the Lord with thanksgiving, who blesseth the earth with increase, and a new spring of fruits, as he blessed all holy men from Abel, to this day; for there is none other portion given thee, than of the fatness of the earth, whose fruits come by pains taking: for our Father Jacob blessed me with the benefits of the Earth, and the firstlings of fruits. Levi and Juda are glorified of the Lord among the Children of Jacob; for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom: Therefore obey them, & walk plainly as our father Jacob did for unto Gad it is given, to destroy the temptations of Israel. My Children, I know, that in the last days your Children shall forsake plainness, and cleave to covetousness, let go innocency and

Learn you children of the earth.

Obedience and plain dealing commanded.

and follow lewdnes, leave Gods Commandments and stick unto Belial, give over Husbandry, and gad after wicked devices, and therefore shall they be scattered amongst the Heathen, and become bond-slaves to their enemies. A plague for disobedience.

Wherefore warn your Children of it, that if they sin, they may return quickly to the Lord; for he is merciful; & will deliver them, & bring them home again into their own Land. I am now an hundred and two & twenty years old, and I know not any deadly sin upon me. I have not known any woman but my wife, neither have I committed whoredom in the lust of my eyes. I have not drunk wine unto drunkennes, neither have I coveted any pleasant things of my neighbours. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I have been sorry with every man that was in heavines, and given my bread to the poor. I have not eaten my meat alone, nor removed the bounds and buttels of lands. I have been pittiful in the daies of my life, and dealt truly in all cases. I have loved the Lord with all my strength, The innocency of *Issachar*. A godly pattern to follow. Hearken you Land-Lords. Learn you wealthy of the earth.

strength, and all men as my own children. My sons, if you also do the like, all the spirits of Belial will fly from you, and nothing that mischievous men can do against you, shall have power over you. You shall bring all wild beasts into subjection to you, because ye have the Lord of Heaven with you, if ye walk with him in singleness of heart. And he willed them to carry his body into Hebron, and to bury him there in the Cave with his Fathers. Thus he stretched out his feet and died in a good age, having all his limbs strong and sound, and slept the sleep of all the world.

The Teſtament of *Zabulon*, made to his Children at his death concerning compaſſion and mercy.

he poor man at home Zabulon *fed.*
he ſtranger unknown alſo cloathed:
hen ſhip did ſail } *but gave wit*
nd did not fail } *to govern it.*

The Testament of

ZABULON.

THe charge that Zabulon gave to his Children in the hundred and fourteenth year of his life, two and thirty years after the decease of Joseph, and he said unto them, Hear ye me, ye sons of Zabulon, a good gift to my Father and Mother. For when I was begotten my father was greatly increased in Sheep & Cattle, by reason of the good luck that he had through the straked rods. I wist not, my Children, I wist not, that I sinned in those daies, for I considered not that I dealt wickedly through ignorance in Joseph's case: and moreover concealed it with my brothers, from our Father, howbeit that I wept much for it in secret: for I was sore afraid of my Brothers, because they had all conspired together to kill him with the sword, that should bewray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For Simeon and Gad came upon Joseph to have killed him, and Joseph falling

His exhortation when it was given *Gen.* 30.

The love of *Zabulon* towards *Joseph.*

falling upon his knees, said unto them, Have pity upon me, my brethren, have pity upon the bowels of our Father Jacob: Lay not your hands upon me to shed innocent blood: for I have not sinned against you. If I have done amiss, nurture me with chastisement, but lay not your hands upon me, for our brother Jacobs sake. Upon his saying of these words, I being moved with compassion came and wept, & my heart melted within me, and all the substance of my bowels were loosened upon my soul, and Joseph wept, and I with him and my heart trembled, & the joynts of my body quaked, & I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, & besought them to take pity of him. Then Reuben stepping in said: My brethren, let us not kill him, but let us cast him into the dry pit, that our fathers digged, & found no water in it. God suffered not any water to spring up in it, because it should be a safeguard for Joseph. And so they did, till they sold him to the Ishmaelites. Thus gave I not consent to the sin against Joseph: but Simeon,

A good conscience refuseth no tryal. Love between brethren is as a precious ointment. Mutual love is mutual safety:

Gad,

A figure of the treachery and covetousness of *Judas*, read *Mat.* 27.

Gad, & the other of my brothers taking money for Joseph, bought shooes with it for themselves, their Wives, and their Children, saying: Let us not eat it, because it is the price of our Brothers blood; but let us tread & trample it under our feet, because he said he should reign over us, & we shall see what his dreams will come unto. Therefore in the Scepter of Enochs Law, it is written of him, that would not raise up seed to his brother. I have loosed Josephs shooe, for when we came out of Egypt, the young man unbuckled Josephs shooes at the Gate, & so we worshiped Joseph, as if it had been Pharaoh: and not only worshiped him, but also kneeled down before him with blushing, & so were we put to shame before the Egyptians; for afterward the Egyptians heard of all the ill that we had offered and done to Joseph. After the laying of him in the pit, my brothers set meat upon the Table to eat. But I mourning for Joseph, did tast no meat by the space of two daies, and two nights together; neither would Juda eat with them, but had an eye unto the pit, because he feared lest Simeon and Gad

Juda careful for his Brother.

should

ould ſtep thither and kill him: When
ey ſaw I ate nothing, they ſet me to
eep him till he was ſold. He was in
e pit three days and three nights
ithout repaſt, yet he was ſold. Reuben
earing that he was ſold in his abſence,
nt his garments, and wept, ſaying,
ow ſhall I look my Father Jacob in
e face? & therewithal taking money,
e ran after the Merchantmen: but he
uld not find them, for they had left
e kings highway, and were gone a-
ay apace by by-lanes, and Reuben eat
o meat that day. Dan therefore coming
nto him, ſaid, Weep not, neither be ſad
r the body; for I wot what we may
y unto our Father Jacob: We will kill
kid and ſtain Joſephs coat with the
lood of it, and ſay unto him, ſee if this
e thy ſons coat or no, for when they
ntended to ſell Joſeph, they ſtriped him
ut of our fathers coat, and put upon
m an old coat of a bondſervant. Sime-
had gotten his coat, and would not
liver it us, but was minded to have
t it in pieces with his ſword: and he
as angry that he was yet alive, and
at he had not ſlain him. Then all my
ethren riſing up together, ſaid unto
him,

Reuben his love toward *Joſeph.*

Mark the wicked policy of the ungodly.

him, Why shouldest not thou give it
seeing that thou only art the worker
this mischief in Israel? Hereupon
Zabulon his exhortation. gave it them, and they did as Dan
counselled. And now my Children,
warn you, keep the Lords Comman
Compassion is to be shewed as well to beasts as men. ments, be merciful to your neighbou
and have inward compassion towa
all, not only men, but also beasts. For
that respect the Lord blessed me, in
much that when all my brothers we
sick, I escaped without sickness. F
God knoweth every mans inten
Therefore my Children have compas
on in your bowels, because that as a
man dealeth with his neighbor, so wi
The unmerciful punished, both they and their children. God deal with him. For the Children
my brothers fell sick also, and died
Josephs sake, because their fathers
tied him not, but my Children were p
served without sickness, as you know
And while I was upon the Sea-coa
of Canaan, I fell to fishing for my
Fishers Boats first invented by *Zabulon*, but God gave the wisdom, *Gen.* 49. ther Jacob; and whereas many other
were drowned in the Sea, I abode u
hurt. I was the first that made a fis
er-boat to float upon the sea, for G
gave me understanding and wisdo
therein, so that I did set up a Mast

Boat, & fastned a sail in the midst
the wood, & coasting along the shoar
it, I fished for my Fathers household,
I we came into Egypt: & for pity sake,
gave of my fishing to every stranger
at I met with, if there were any fo-
ner born, or any sick body, or any aged
rson, I boiled my fish and dressed it
ll, according to every mans need, &
ried it to them, comforting them, and
wing compassion with them. And
erefore God made me to catch much
h in the Sea. For he that giveth his
ighbour, receiveth the things multi-
ed of the Lord. Five years did I fish,
wing to every man that I saw, and
wing all my fathers house suffici-
tly: in harvest time I fished, and in
inter time I fed sheep with my bro-
ers. Now will I tell you what I
d, I saw a miserable man in the deep
winter, & having compassion upon
m, I stole a garment privily out of
y house, and gave it the naked man;
u therefore my Children take pity
differently of all men, and shew mer-
with the things which the Lord giv-
h you, and deal them abroad to all
en with a good heart, and if he have
t wherewith to succour thee needy

The singular compassion of *Zabulon.*

Note.

Zabulon's mercy in giving food.

A merciful deed. to cloath the naked.

out

out of hand, yet have compassion
him with inward mercy. I know th
my hand forthowed not to give to hi
that wanted, and to spend the ti
with him, insomuch that I have w
ked above seven furlongs with such
one weeping, and my heart yerned u
on him for compassion. Yon theref
my children, have earnest and inwa
mercy towards all that are in misc
that God having pity upon you, m
be merciful to you likewise. For in t
last daies God will send his mercy u
on the earth, & whersoever he finde
inward and hearty mercy, there will
dwell; for look how much mercy m
sheweth to his neighbour, so much w
God shew to him again. Now when I
came down into Egypt, Joseph mind
not our evil dealing with him, h
when he saw me, it made his heart ye
whom look ye upon my children? lea
to forget the harm that is done to y
Love ye one another, and do not one
you think upon anothers ill dealin
for that breaketh unity, and displeas
all kindred, & troubleth the mind.
he that is mindful of harm past, h
not the bowels of mercy. Mark
water, and see how it washeth away

Inward compassion wanting ability serveth. A rare example of a merciful heart.

God dwelleth in a merciful heart.

Joseph rewarded good for evil.

He that is mindful of injuries, is not merciful.

nd when the ſtones and timber are re-
ov'd aſunder. And if a brook be drawn
nto many ſtreams, the earth ſucketh it Apt ſimi-
p, and it cometh to nothing: and ſo litudes.
all you, if you be divided among your
lves; therefore divide not your ſelves An exhor-
nto two heads, for all things that tation to
od hath created have but one head a concord.
iece. He hath given a man two ſhoul-
ers, two hands, and two feet, but yet
o all the members obey one head. I
now by the writings of my Fathers,
hat in the laſt daies ye ſhall depart
rom the Lord, and be divided in Iſrael, The end
llowing two Kings, working all a- of diſcord
omination, and worſhiping all man- is miſery.
er of Idols, and your enemies ſhall
ake you Priſoners, and you ſhall ſit a-
ong the heathen in all miſery, tribu-
ation and ſorrow of mind: & afterward
ou ſhall remember the Lord, & repent
nd he ſhall turn you again: for he is
erciful and full of compaſſion, and
inketh not upon the lewdneſs of the
ildren of men, becauſe they be fleſh
the ſpirit of Errour beguiles them in
ll their doings. After this ſhall God
imſelf raiſe up unto you the light of
ighteouſneſs: and wholſomneſs and
ercy are in his puniſhments. He ſhall

redeem

redeem all men from the bondage of Belial, and all the spirits of error shall be troden down. and he shall turn all Nations to the following of him, and ye shall see God in the shape of man; for God hath chosen Jerusalem, and God is his name: nevertheless by the wickedness of your words, you shall provoke him to wrath, and ye shall be cast off, till the time of full finishing. And now my Children be not sad for my death, neither be ye out of heart because I leave you. For I shall rise up again among you, as a Captain in the midst of my Tribe, among as many as have kept the Law of the Lord, and the Commandments of their father Zabulon: But as for the wicked, God will bring everlasting fire upon them, and destroy them for ever. I return to my rest, as my fathers have done: now fear you the Lord your God, with all your strength all the daies of your life. As he had spoken these words he fell asleep, to his singular benefit: and his sons laid him in a Coffin and carryed him back again into Hebron, and buried him there with his Fathers.

The state of the wicked at the latter day.

The Teſtament of *Dan* made to his Children at his Death, concerning anger and lying.

The Serpent with weapon, and Dan *declare,*
The intent of thoſe men that wrathful are.

The Testament of
DAN.

THe Copy of Dan his words, which he spake unto them in his last daies; in the hundred five and twentieth year of his life, he called his Tribe unto him, and said,

Heart and outward profession must be consociate. Lies and anger Schoolmasters of evil life.

Be Children of Dan hear my sayings, and give heed to the words of your Fathers mouth. I liked in my heart, and shewed in my whole life the thing that is good: for truth joyned with right dealing pleaseth God well. I have hated hurtful things: as lying and anger, because they teach a man all manner of naughtiness. I confess unto you my Children this day, that I was glad in my heart at the death of Joseph, that true and good man; and rejoyced at the selling of him, because our Father loved him more than us. For the spirit of spightfulness & pride said unto me; Thou art his son too, as well as he. And one of the spirits of Belial wrought with me, saying, Take this sword and slay Joseph with it, and when he is dead, thy father shall love thee. This was that spirit of spightfulness which counselled me to devour Joseph a-

Self-love thinketh himself as good as others.

Desire of preroga-tive enti-ceth to murther.

ns the Leopard devoured a kid. But the God of our father Jacob did not put im into my hands, nor suffer me to ind him alone, that I might dispatch wo Scepters in Israel by committing hat wickedness. And now my chil-ren, I tell you of a truth, that unless ou keep your selves from the spirit f lying and wrath, and love truth, and ng sufferance, ye shall perish. Wrath s blind, my children, and no wrathful an looketh truth in the face, because hat although they were his (a) father nd mother, yet doth he hold them all is enemies: though he be his brother, t he (b) knoweth him not: though he e the Lords (c) Prophet, yet obeyeth he im not: though he be (d) a righteous an, yet he regardeth him not: and ough he be his (e) friend, yet he con-ereth it not. For the Spirit of wrath letteth him with the snares of errour; inding his natural eyes, and dim-ing the eyes of his mind by falshood, d giving to him a sight of his own aking. And wherein bleareth he his s? In hatred of heart; for he giveth n a self-willed heart against his bro-r to spight him, and envy him. My ns, wrath is mischievous; for it be-

Man purposeth, but God disposeth.

A wrathful man lively described.

a He accounteth his parents as enemies.
b He knoweth not his brother.
c He obeyeth not the Minister.
d He regardeth not the righteous.
e He considereth not his friend.
The properties of wrath.

cometh a Soul to the Soul, and subd
eth the body to it self by overmast
ring the soul, and giveth power to t
body to work all wickedness. A
when the soul hath wrought, it justifie
the thing done, because it seeth not.

A wrathful man worketh three waies. 1 By servants. 2. By riches. 3. By himself.

Therefore he that is wrathful, if he
a man of might, had treble power
his anger. One, through the help a
furtherance of his Servants; Anoth
of his riches, where through he persw
deth and overcometh his unrighteou
nesse: and a third, of the nature of h
own body; which of it self worketh ev
And though he that is angry be a po
man, yet hath he his natural pow
doubled. For the said spirit doth
waies further his wickednesse, by ta
sting his deeds to be matched with
ing. Wherefore consider the power
wrath how vain it is. For he is in b
ter speech, and walketh at Sata
right hand that his deeds may
wrought in untrustinesse and spi
For Satan doth first of all sting h
by speech, and when he hath once pr
ed him forward, he strengtheneth h
by deeds, and troubleth his und
standing with bitter nips and lo
and so provoketh his mind to er

Two instruments of wrath, bitter speech; violent hands.

ve wrath. Therefore when any man peaketh against you, be not moved to nger: & if he praise you as good men, e not puffed up, nor changed into vo- uptuousnels and fiercenels of counte- ance; for when a man heareth a thing hat disliketh him, first, it tickleth m, and stingeth his mind, so that he inks he hath just cause to be angry. ow therefore my children, if ye fall to any loss and hindrance, be not out patience; for the spirit of impatience aketh men to lust for the thing that forgone, and to be angry for the ant of it: Bear your losses willingly, d be not out of quiet for it; for unqui- nels engendreth anger and untruth: d it is evil to have a double face. An- r and untruth talk one to another, trouble the understanding. And hen the mind is cumbred with dis- im, the Lord departeth from it, and lial getteth the dominion of it. There- e my children keep the Lords Com- ndments and Laws, eschew un- uth and hate it, that the Lord may ell in you, and Belial flie from you. peak every of you the truth to his ighbour, that ye fall not willingly o incumbrance, and so shall ye be in

Remedy against wrath is forbearing of words.

The effect of impatience.

quiet, and ye shall have the God o
peace, War shall not prevail again
you. Love the Lord all your life long
and love ye one another with loothfa
heart. For I am sure that in the la
He prophesieth their wickedness. ter days ye shall depart from the Lo
and walk in naughtiness, working t
abominations of the Gentiles; a
haunting wicked women in all lew
ness, by the working of deceitful s
rits in you. For I have read in Enoc
that Satan is your prince; and that a
the spirits of fornication and pri
shall ply themselves in laying snar
for the children of Dan, to make the
sin before the Lord. But my childr
stick ye unto Levi, and look upon the
in all things. The children of Juda sh
A note for covetousness. snatch away other mens goods li
Lions through covetousness. For th
cause shall ye be led away with the
Repentance obtaineth mercy. into captivity, and there receive
the plagues of Egypt, and all the m
lice of the heathen: whereupon ye sh
A prophecy of Christ his humanity. return to the Lord, and obtain mer
and he shall bring you into his h
place, and proclaim peace to you.
Christ lively described. Lords saving health shall spring
unto you out of the Tribes of Juda a
Levi. He shall make War against Bel

and give our young men the victory in revengement. He shall deliver the imprisoned souls of the Saints from Belial, and turn your unbelieving heart to the Lord, and give everlasting peace to such as call upon him. The Saints shall rest in him, and the righteous shall rejoyce in the new Jerusalem, which shall Glorifie GOD for ever. Jerusalem shall no more be wasted, nor Israel led into captivity, because the Lord shall be conversant among men in the midst of it, and the holy one of Israel shall reign over you in lowliness and poverty, and he that believeth in him, shall certainly reign in Heaven. Now my children fear the Lord, and beware of Satan and his spirits. And draw near to God, and to the Angel that excuseth you, for he is the Mediator between God and man, to set peace in Israel. He shall stand against the kingdom of the enemy, and therefore will the enemy labour to overthrow all that call upon the Lord: for he knoweth that whensoever Israel decayeth, then shall his enemies kingdom come to an end. But the said Angel shall strengthen Israel, that he come not to an evil end, At that time shall Israel depart

Christ our Mediator.

Christ assisteth us in all temptations.

depart from iniquity, and the Lord shall visit such as do his will in all places of Israel, and among the heathen his name shall be, The Saviour. Therefore my Children, keep your selves from all noisome dealing, and put from you wrath, and all untruth: Love truth and mildness, and look what you have heard of your Father, deliver it over to your children, that the Father of Nations may receive you. For he was sooth-fast, long suffering, meek, lowly, and a Teacher of Gods law by his own works. Therefore depart from all unrighteousness, that ye may stick to the righteousness, of the Lords Law, and bury ye me by my Fathers. In saying these things he kissed them, and slept the sleep of the world. And his Sons, buried him, laying his bones by Abraham, Isaac, and Jacob. And like as Dan had prophesied to them, that they should one day neglect Gods Law and estrange themselves from the offspring and native Country of Israel, it came it to pass.

The Teſtament of *Nepthalim*, made to his Children at his death concerning goodneſs.

Run Nepthalims *race, but run apace.*
Embrace his goodneſs and truſtineſs.
If your ſtate you ſee ſervants to be,
Then God will you bleſs, and give ſucceſs.

The

The Testament of
NEPTHALIM

The Copy of Nepthalim's Testament concerning the things which he discoursed at the end of his time, in the hundred and two and thirtieth year of his life. At the coming of his Children together, in the seventh month, the fourth day of the month, he being yet in good health, commanded a sumptuous feast, and great chear to be prepared. When he awoke in the morning from sleep, because he was even at death door he praised the Lord that had strengthned him, and began to speak to his children in this wise.

My children give ear to Nepthalim hearken to your fathers words: I was born of Bilha, and because Rachel dealt craftily in putting Bilha to Jacob in her own stead, and Bilha was delivered of me in Rachels lap; therefore was I called Nepthalim. And Rachel loved me, because I was born on her lap, and she kissed me when I was a little one saying, God let me see a brother of thine out of mine own womb after thee. By reason whereof, Joseph was like to me in all things according to

His birth. Why he was called *Nepthalim*. Why *Joseph* was like *Nepthalim*.

Rachel

Rachels request. Now my mother Bilha was the daughter of Rotheus, the brother of Debora, Rebecka's Nurse, and was born the self-same day that Rachel was born: for Rotheus was a Chaldean of Abraham's kindred, a worshipper of GOD, free-born, and a noble man. Howbeit for as much as he was taken prisoner, Laban bought him, and married him to a bond-woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the Castle wherein he was taken. Afterward she bare Bilha calling her, her new hasty daughter, because she was fond of the Dug as soon as she was born. And because I was as swift of foot as a Stag, my father Jacob appointed me to run of all messages and errands, and blessed me by the name of Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his quantity of Clay thereafter: so the Lord maketh a mans body proportionable to the spirit that he will put into it, and fitteth the spirit to the ability of the body, so as there is no inequality or odds betwixt them: for all the Lords creatures are made by weight, measure and rule.

His family.

The swiftness of *Nepthalim.* Gen. 49.

God his wisdom in creating us, lively set forth.

And

And as the Potter knoweth the use of every of them to what things they be meetest; so the Lord knoweth the body, how far forth it is fit for goodness, and when it beginneth in evil. For there is not any creature, reasonable, nor unreasonable, which the Lord knoweth not; for he hath created all men after his own Image: & as mans strength is, so is his work: as is his will, so is his work: as is his forecast, so is his doing: as is his heart, so is his mouth: as is his eye, so is his sleep: and as is his mind, so is his talk, either of the Law of the Lord, or of the Law of Belial. And look what diversity is between light and darkness, or between sight and hearing, the same diversity is there in man and woman. Neither is it to be said, that there is any betterness in any thing, either of the face, or of other like things. For God hath made all things good in their order or degree; he hath set the five wits in the head, and knit the head to the neck, and covered it with hair for his glory. Moreover, he hath assigned the heart to wisdom, the belly to the avoidance of the stomach, the breast to health, the liver to anger, the gall to bitterness, the

spleen

spleen to laughter. the kidnies to craftinels, the loins to strength, the ribs to comlinels, the seed to lustinels, and so forth. So my children, do all things in order, and in the fear of God, neither do ye any thing disorderly in scorn, or out of due season. For thou canst not command the eye to hear, neither canst thou do the works of light in darkness. Therefore haste you not to mar your doings through covetousnels, or to begüile your own souls with tond talk. For by holding your peace with a clean heart, ye shall be able to keep the will of God, and to cast away the will of the devil: the Sun, Moon and Stars break not their order, neither break you Gods Law in the order of your doings. The Gentiles by going astray, and by forsaking the Lord, have changed their order, and followed stocks and stones, and spirits of errour. But do you not so (my children:) know ye that your only one God is the Lord in the skies, on the earth, in the sea, and of all creatures, for he is the maker of them; and be not like Sodom, which altereth the order of her nature; likewise the waters altered the order of their nature; and they whom God cursed in

All things must be done in time and order.

The reason.

the

the flood, making the earth desolate and fruitless for their sakes: My children, I say these things because I have read in the holy writings of Enoch, that you also shall depart from the Lord, and walk in all the wickedness of Sodom, and the Lord shall bring thraldom upon you, so as you shall serve your enemies, and be pinched with all manner of tribulation and pain till God consume you every one: and when ye be made few and small, ye shall turn again, & know the Lord your God, and he shall bring you again into your own Land, according to his manifold mercy. And it shall come to pass, that when they shall be come into the Country of their fathers, they shall forget the Lord again, and deal wickedly, so as the Lord shall scatter them all over the face of the whole earth, till in the mercy of the Lord, come a man that poureth out mercy and righteousness upon all men both far and near. For in the xl. year of my life upon mount Olivet, toward the east side of Jerusalem, I saw the Sun and Moon stand still, and behold Isaac my fathers father said to us, Come hither apace and every one of you take hold

Nepthalim propheci-eth the misery of his children.

A Vision.

old according to his strength, for the
un and Moon may be caught. And
e came running all together, and Le-
i caught hold of the Sun, and Juda
mping up, caught hold of the Moon,
nd were both of them lifted up with
em. And when as Levi became as
e Sun, a certain young man delive-
d him twelve boughs of Palm-tree,
nd Juda shined as the Moon, & twelve
ams or rays were under his feet,
nd Levi and Juda running together,
held one another. And behold there
as a Bull upon earth that had
eat horns, and Eagles wings upon
s back and we would have caught
m, but we could not; for Joseph step-
g before us, caught him, and mount-
aloft upon him. And behold, there
peared unto us an holy writing, say-
g; The Assyrians, Medes, Elamites, Gi-
hites, Chaldees, and Syrians shall hold
e Scepter of Israel in thy aldom: And
ain, a seven months after, I saw our
ther Jacob standing in the Sea of
mma, and us his sons with him: and
hold there came a ship sailing by,
l of dried flesh, without Mariner or
lot. Upon the ship was written, Ja-
, and our father, said to us, Let us

go

go to our ship: when we were within
there arose a sore tempest & a migh
gale of wind, and our father who hel
the stern, flew away from us, and the
we being tossed with a storm were ca
ried into the Sea, and our ship wa
filled with water, and weather beate
and torn on all sides. Then Joseph fle
out of the boat, & we all were divide
upon twelve boards, and Levi, and Jo
was among us; so were we scatter
on all coasts, and Levi being clad
sackcloth, prayed unto the Lord for
all. As soon as the tempest was alla
ed, the ship came quickly to land, a
behold our Father Jacob came, and
rejoyced all together with one mind.
told my Father these two dreams, a
he said to me these things must be fu
filled in their time, and Israel must i
dure many things. Then said he furth
to me, I believe that Joseph is aliv
for I see that the Lord doth alwai
number him with us. And he said th
liv'st my son Joseph, but yet I see th
not, neither seest thou Jacob that beg
thee, truly he made us to weep at th
words of his, and my bowels glow
within me, to bewray unto him th
Joseph was sold, but I was afraid

Remorse of Conscience moveth open confession.

my brothers. Behold my sons, I have shewed you the last times, and all things that shall be done in Israel. You therefore command your children to be helpful unto Levi and Juda. For by Juda shall health and welfare spring up unto Israel, and in him shall Jacob be blessed. For by his Scepter shall God appear and dwell among men upon earth, to save the flock of Israel, and to gather the righteous from among the heathen. My children, if you do well, both men and Angels shall praise and bless you, and God shall be glorified by you among the Gentiles, the Devil shall flee from you, the Beasts shall stand in awe of you, and the Angels shall receive you; for like as if a man bring up his Children well, the Child giveth and endeavoureth alwaies to be mindful and thankful: So of good works, there is a good remembrance with God. But as for him that doth not good, him shall men and Angels hate, and God shall be dishonoured through him among the Gentiles, and the Devil shall possess him as a peculiar Vessel and Instrument, and all lusts shall overmaster him, and the world shall hate him. For the Command-

By doing well, God is glorified, men blessed, and the Devil vanquished.

ments of the Law are of two ſorts, and are fulfilled in work. For there is a time for a man to company with his Wife, and a time to forbear her, that he may give himſelf to prayer. There are two Commandments which breed ſin except they be done in their due order, and ſo it is in the reſt of the Commandments. Therefore be ye wiſe and ſkilful in the Lord, knowing the order of his Commandments and the Laws of all things, that God may love ye. Having commanded them many other ſuch things, he prayed them to convey his bones to Hebron, and to bury him by his Fathers. And ſo eating and drinking with a merry heart, he covered his face and died. And Nepthalim's Children did all things according as their Father had commanded them.

The Teſtament of *Gad*, made to his Children at his death concerning Hatred.

You that excel in Martial Feats,
Lo Gad, *but* GOD *obey:*
Leſt in Gads *wrath, you* God *offend,*
And loſe your hoped prey.

GAD.

THe Copy of Gad's Testament, and of the things that he spake to his Children, in the hundred and seventh year of his life, saying, I was Jacob's seventh son, and skilful and strong in keeping of Sheep. I kept the flocks by night, and when there came any Lion, Leopard, Wolf, Bear, or other wild Beast upon our cattle, I ran to it, and killed it. Joseph also did feed sheep with us about thirty days, who being tender, fell sick by reason of overmuch heat, and went home to Hebron, to his Father, whom he lodged by himself because he loved him. And Joseph told our Father that the sons of Bilha wasted his goods at Zilpha, and made havock of them without the knowledge of Juda and Reuben. For he knew that I had rescued a Lamb out of a Bears mouth, & killed the Bear, and that because the lamb could not live, which (thing grieved me) we killed it also, and eat it. He told our Father of it, and our brothers were greatly discontented with his doing, even to the day that he was sold into Egypt, and the spirit of hatred was in me, insomuch as I could no

Gad a good and valiant Shepherd.

not find in my heart to hear Joseph speak
nor to see him, because he had rebuked us
openly, for eating the lamb without Ju-
da. To be short, he made our father be-
lieve whatsoever he told him. But now
I acknowledge my sin, my Children,
that I was often in mind to have kil-
led him; for I hated him from my
heart, and I was utterly without com-
passion towards him, and the cause of
this my great hatred towards him, was
his dreams; Therefore I would have de-
voured him, as an Ox eateth up grass
from the earth. And for that cause I
and Juda sold him to the Ishmaelites for
gilderness, of the which we kept a-
way ten privily, and shewed the other 20
of our brethren. And so covetousness
perswaded me to wish his death. But
the God of our Fathers delivered him
out of my hands, to the intent I should
not do such wickedness in Israel; & now
my children give ear to the words of
truth that ye may live righteously, and
keep the Law of the highest, and not go
astray through the spirit of hatred; for
that is evil in all mens doings. What-
soever another man doth, that doth the
matter mislike and abhor. If one keep the
law of the Lord, he praiseth it not: If

Gad hated *Joseph* for his complaining to his Father.

2. For his Dream.

one fear the Lord and deal righteously, him he loveth not, but disprayseth the truth, he envieth him that ordereth his waies aright, he embraceth back-biting, he loveth frowardnes; and because that hatred hath blinded his mind, he doth to his neighbors, as we did to Joseph. Therefore my Children keep your selves from hatred, because it committeth wickednes even against the Lord; for it will not hear the words of Gods Commandment, concerning the loving of a mans neighbour, but sinneth spightfully against God. If a brother offend, by and by it blazeth him abroad, and is hasty to have him condemned & killed or punished for his offence. And if the offender be a servant or bondman, it accuseth him to his master, and devileth all means that may be to persecute him and to put him to death if it be possible. For hatred worketh with spightfulnes and is alway sory to hear or see men forward, or prosper in well doing. For like as love beareth good will even to the dead, and wisheth them alive, and would (if it were possible) stay them from death which are condemned to dye; so hatred seeketh to slay the living, & deemeth them unworthy of life which have offend-

A comparison.

offended never so lightly. For the spirit of hatred doth through canker'd frowardness of heart, work jointly with Satan in all things, even to the death & destruction of men. But the spirit of love doth through long-sufferance work with Gods Law to the welfare of men. Hatred is evil, because it abideth with ying, speaking continually against the ruth, making a great ado of small atters, overshadowing the light with arkness, counting sweet to be sowre, eaching slanderousness, war, wrong, & undance of all mischief, and finally, lling the heart with devilish poyson. y children, I speak these things upon perience, to the intent you should el- ew hatred, & stick to godly love. Righ- ousness driveth out hatred, & lowli- ss killeth it; for a righteous & a lowly rson is ashamed to do wrong, not for ar of rebuke, but for conscience sake, cause God seeth his intent; he back- teth no man, because the fear of the ighest overcometh hatred; for the fear the Lord offendeth not, neither will do y man wrong, no not even in thought. t length I came to the knowledg of ese things, when I had repented me my dealings towards Joseph. For the

The property of Hatred.

A righteous man described

true repentance that is accoꝛding t
Gods Will, moꝛtifieth a man to obed
ence, chaſeth away darkneſs, enligh
neth the eyes, giveth knowledge to t
mind, and leadeth the ſoul to ſalvatio
And whatſoever men know not
themſelves, that doth repentance tea
them. Foꝛ it bꝛought upon me the pa
of the heart; and if my Father Jacob
pꝛayers had not been, ſuꝛely I had
ed out of hand. Foꝛ look wherein a m
ſinneth, by the ſame he is puniſh
Foꝛaſmuch theꝛefoꝛe as my heart wa
mercileſs toward Joſeph, I ſuffer
Gods rigoꝛous juſtice in my heart
the ſpace of xi. months, that the time
my puniſhment might fall out ev
with the time that I urged the ſelli
of Joſeph. Now theꝛefoꝛe my childꝛe
each of you love his bꝛothers, and p
Love conſiſteth in deed, in word, and mind.
away hatred from your hearts, lovi
one another in deed, woꝛd, & thought
mind. Foꝛ befoꝛe my Fathers face
ſpake mildly of Joſeph, but behind
back, the ſpiꝛit of hatred darkned
underſtanding, & tempted my mind
kill him. Wheꝛefoꝛe love ye one anoth
heartily: and if any of you offend oth
tell him of it gently, dꝛiving out
poiſon of hatred, & ſoſtering no deceit

in heart. And if the offender confeſs it, & be ſorry, forgive it him: and if he deny it, ſtrive not with him, leſt he fall to ſwearing, & ſo ſin double. Let no ſtranger hear you uttering one anothers ſecrets in variance, leſt he turn to be your ill willer, & work ſome great miſchief againſt you: For he will talk guilefully with thee, & undermine thee to do thee a ſhrewd turn, taking his poiſon at thine own hand. Therefore if he deny it, and be aſhamed of it, & hold his peace when he is rebuked, draw him not out, for in denying he repenteth him, ſo as he will no more offend thee, but honour thee, & fear thee, & be in quiet. But if he be unſhamefaced, & abide by his naughtineſs, then refer the revengement of it to God with all thy heart. If another man proſper more than thou, be not grieved at it, but pray for him that he may have perfect proſperity. For peradventure, it may be to your own benefit. And if he be exalted more and more envy him not, but remember that all fleſh ſhall die, and praiſe God for it, who giveth good and profitable things to all men. Seek the Lords judgments, & ſo thy mind ſhall reſt him alone and be in quiet. Now if a man

Envy no mans Proſperity. It may be perchance our profit.

man be enriched by evil means, as Esau, my fathers brother was, envy him not; for in so doing ye controul the Lord, who either taketh away his benefits from the wicked, or leaveth them still to the repentant, or else reserveth them in the unrepentant, to their endless punishment: For the poor man having sufficient of all things, giveth thanks unto the Lord, and is enriched of all men because men wish him no harm. Therefore my Children away with hatred out of your hearts, and love one another with a right meaning mind. Also will you your children to honour Levi and Juda: for out of them shall the Lord make the Saviour of Israel to come: I know that in the end your Children shall depart from them, and walk in all manner of mischief, naughtiness and corruption, before the Lord. And after a little pausing, he said again: My Sons, hear me your Father, bury me by my Fathers: And so plucking up his feet, he slept in peace and after five years, they carried him thence, and laid him with his Fathers in Hebron.

A poor man how he is rich.

A Prophesie of Christ.

The Teſtament of *Aſer*, made to his Children at his death, concerning two Faces, of Vice and Virtue.

Two waies, ſaith Aſer, *are prepar'd,*
for men, the one for joy,
The laſt for death. The firſt is beſt,
but this breeds ſore annoy.

The Testament of
ASER.

THe copy of Aser his Testament, & the things that he spake to his children in the 110 year of his life being still in health he said unto them: Ye children of Aser, hearken unto your Father & I will shew you all things that are right before the Lord. The Lord hath given two waies unto the sons, of men two minds, two doings, two places, two ends; & therefore all ways may be one yea, though they be contraries, as are the ways of good & evil. Also there are two minds in our breasts, which do move us either to honesty or dishonesty. Therefore if a man be led to goodness all his doings are occupied about righteousness, & if that he do any thing amiss, by & by he repenteth him, for in as much as his mind is bent unto righteousness, he putteth away naughtiness, & out of hand amendeth his mildeeds, & correcteth the corruptions of his mind. But if his mind incline unto evil. all his doings tend unto naughtiness, in so much that he thrusteth away the good and taketh unto him the bad, because he is under the dominion of Belial & if he do any good thing, he turneth

Two waies for a man to walk in.

Two minds in a man, of good and of evil.

the

same unto evil. For if he begin to do
y good, he bringeth the end of his do-
g to an evil work, because the trea-
e of his heart is infected with the
nome of a devilish and mischievous
rit, and therefore the evil overmaste-
h the good in his mind, & bringeth
end of the thing to naughtiness.
me man sheweth compassion upon
n that serveth his turn in naughti-
s, that man hath 2 faces, & that deed
is is stark lewdness. Another man
th ungraciousness, and he is lewd
wise: and although he could find in
heart to die for the compassion of his
, yet it is manifest that he is dou-
faced, and his doing is altogether
k naught. For his love being but
dness, doth as it were cloak his e-
with a good name; whereas the
of his doings tendeth unto a wick-
end. Another he also doth open
ng, pilleth, & polleth, is covetous, &
th not the poor. He also hath a
le face, & all this is stark naught,
n being niggardly towards his
bour, he provoketh Gods wrath, &
th the highest, in not pitying the
. He despiteth & spighteth the Lord
h is the commander of the law, he
suffereth

Diverse sorts of double faces.

The covetous mans wickedness described.

suffereth not the poor to rest, he defile
his own soul to make his body gay,
killeth many & pitieth few; this is t
part of a double-faced person. Anoth
committeth whoredom & fornicatio
or vexeth many men pittiously with h
power & riches, & yet abstaineth fro
meats: his fast is naught, for he do
the commandments with an evil co
science, and that is a double-faced de
ing, which is altogether naught. Su
manner of folk are right swine & har
for they seem to be half clean: but in
ry deed they be utterly unclean. W
therefore my children become not li
them neither bear ye in one hood t
faces, the one of goodness, & the other
naughtiness, but stick all only u
goodness: for in goodness doth God r
& men like well of it: shun naughtin
and kill the Devil in your good wor
for they that are double-faced serve
God, but their own lusts, because t
seek to please Belial, and such as are
themselves. Now, though plain-d
ling men, & such as pretend but one
are taken for offenders at the hand
such as bear two faces, yet are
righteous before God. For many in
ing wicked persons, do two work
or

God abideth with the plain-dealer.

The prepostrous judgment of the world makes not good or bad.

e: namely good by evil: but indeed the
ole work is good, because that he which
h rooted out the evil hath destroyed it.
me man hating his neighbor, unmer-
lly blameth him for his adbourtry, or
ft, such a one is double-fac'd, but yet is
whole work good, because he followe
the Lords example, not respecting
at seemeth good when it is evil indeed.
other will not make merry with Rio-
s, lest he should be stained by them, &
le his own soul. This man also is dou-
fac'd, but yet is all his doings good:
is like a Roe or a Stag, which in a
mon wild herd seem to be unclean, &
are altogether clean, because he walk-
in the zeal of the Lord, shunning & ha-
g those whom God willeth to be shun-
in his Commandments, & so killeth
evil with well doing. See therefore
sons, how there are two in all things,
against the other, & the one hidden un-
the other. Death succeedeth to life
e to glory, night to day, & darkness
light. All righteous things are un-
life & light; therefore doth eternal life
master death. It is not to be said, that
h is untruth, righteousness, unrighte-
ness, or right, wrong, because that as
things are under God, so all truth is

Other kinds of double faced men.

under

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ness, or right, wrong, because that as
things are under God, so all truth is

Other kinds of double faced men.

under

After his righteous living.

Under light. I have practiſed all th
things in my life, & not ſtrayed from t
truth of the Lord, but ſought out the co
mandments of the Higheſt, to the utt
moſt of my power, and walked with
face in goodneſs. Take heed therefore
children to the Lords Commandments
follow the truth with one ſingle face.

Double faced double puniſhed.

they that are double faced, ſhall be dou
puniſhed. The ſpirit of errour hateth
man that fighteth againſt it. Keep
Law of the Lord, & regard not evil t
ſeemeth good, but have an eye to the th
that is good indeed, & keep the ſame,
turning to the Lord, in all his comma
ments, and reſting upon him; for the e
whereat men do aim, do ſhew their ri
teouſneſs; And know the Angels of
Lord from the Angels of Satan. Fo
you cleave to wicked Spirits, your ſo
ſhall be tormented of the wicked Spi
whom ye ſerve in wicked luſts & wor
But if ye quietly & chearfully acqua
your ſelves with the Angel of peace,
ſhall comfort you in your life-time.
Children become not like the Sodomi
which knew not the Angel and perii
for ever. For I am ſure that you ſhall
and be delivered into the hands of y
enemies, your Land ſhall be laid waſ

ur selves shall be scattered into the 4
rners of the earth, and he despised as
profitable water in your dispersing
road : until the Highest do visit the
rth, eating & drinking as a man, with
en & breaking the Serpents head in
eces without noise. He shall save Israel
all the heathen by water, being God
dden in man. Therefore tell your Chil-
n these things that they neglect not
ods Law written in the Tables of
aven. For the time will come that they
ll give no credit to the Law of the
rd, & you falling unto naughtiness,
ll deal wickedly against God, giving
heed to his Law, but unto mens com-
ndments. For this cause shall ye be
ttered abroad, as my brothers Gad
Dan, which were not acquainted with
ir own Country, Tribe and Tongue.
vertheless the Lord shall gather
u together again in faith; for the hope
his mercy, for Abraham, Isaac and Ja-
's sake. When he had so said, he com-
nded them to bury him in Hebron.
d he dyed, sleeping a good sleep: and
rward his Sons doing as he had
led them, carried him back, and bu-
him with his Fathers.

A Prophecy of Christ his humanity.

The Teſtament of *Joſeph*, made to his Children at his death concerning Chaſtity and Patience.

Let Joſeph *teach thee,*
Love and caſtity.
So ſhalt thou have
A long bleſſed life,
Void of all ſtrife,
Even to thy grave.

The Testament of JOSEPH.

MY sons and my brethren, hear ye Joseph the well-beloved of Israel. My children, hear your father: I have known in my life envy and death, with the which my brethren would have destroyed me. For they hated me, and God loved me; they would have killed me, & the God of my fathers kept me; they put me into a pit, and the most high brought me out again; I was sold as a bondman, and the Lord made me free, & his strong hand helped me: I was kept in hunger, & the Lord himself nourished me: I was left alone, and the Lord visited me: I was in prison, and the Saviour made me glad: I was fastned in chains, and the Lord unbound me; he pleaded my cause in the accusations of the Egyptians; and not only delivered me from Envy and Deceit, but also exalted me, insomuch that Putiphar, chief Steward of Pharaoh's house did lend me lodging, where I was in jeopardy of my life, by reason of a shameless woman which inticed me to do naughtiness with her through the flame of voluptuousness burning about her breast. I

Joseph's afflictions.

God helpeth in distress

was cast in prison for her. I was beaten and mocked for her, yet the Lord caused the Keeper of the Prison to be moved with mercy towards me. He forsaketh not them that fear him neither in darkness, neither in bonds neither in tribulations or necessities. God is not ashamed as men, neither dreadeth he as men, neither speaketh or shrinketh he for fear, as earthly men. He is present in all places, and in their most grievous sorrows he comforteth his. He goeth away for a season to try the thoughts of their mind. He found me trusty in ten temptations and in every one I was constant, and preserved. For sufferance is a great medicine, and causeth much goodness. How often did the Egyptian threaten my death? How often was I punished, and yet the woman called me again? how often did she threaten me to die because I would not have to do with her? she said unto me, thou shalt have governance of me, and all that be mine, if thou wilt give thyself unto me, and obey my desire, and thou shalt be Lord over us. But I remembred the words of my Father Jacob, and entring into my chamber

God never forsaketh his.

Joseph constant in temptations.

Sufferance What it is.

A present medicine in temptation.

mad

ade my prayer to the Lord, and fast-
seven daies: Yet I appeared unto
e Egyptian, in the self-same estate of
dy, as if I had lived in pleasures
d delights. For they that fast for
od, receive beauty of face. When I
d wine given unto me, I drank none,
d fasting three daies, I took my
eat daily, and gave it to the sick and
dy, and early I awaked unto the
d, and wept for Memphitica the Egyp-
, because she was evermore trou-
ng of me. She came unto me in the
ht, as though she would have visi-
me. And first, truly, because she had
er a Son, until which time she feig-
to take me as her Son. And I
ped to God to send her a Son, until
ich time she embraced me, as though
ad been her son, and I perceived
the cause. And for a conclusion, she
w me to have done fornication with
and I remembring my self, was
owful to the death. And when she
s gone out, I came to my self and
owed many daies: For I perceived
deceit and error. And I spake unto
the words of the most high God, if
dventure she might be turned away
n her pernicious concupiscence. Wa-

Not from meat, but from wanton fare.

A crafty practice of a woman.

ny times as to a holy man she spak
Flattery the Devils sweet bait.
flattering words to me, not without d
ceit, laudi ng my chastity before her hu
band, which would utterly have d
stroped me: both manifestly and s
cretly she said unto me: Fear not my h
band; for he is perswaded of thy chas
ty. For if so be that any man shew
him of thee & me, he would not belie
Atoken of a zealous heart.
it. For because of this thing, I co
red me with sackcloath, and laid me
upon the earth and prayed unto
mighty God that he would deliver
from this Woman of Egypt. When
could do nothing this way, she came
to me again armed with other reaso
Hypocrites are of all Religions for lucre.
that is to say, that she would fain le
the Word of God of me, and began
speak after this manner: If thou w
have me to forsake mine Idols, foll
my desire, and I will perswade
Husband the Egyptian to go from
Idolatry, and we shall walk in
Law of thy God. I made answe
Double fac'd men God abhorreth.
these things: GOD will have non
worship him with uncleanness, nei
hath he any pleasure in adulterers
she held her peace, desiring to fulfil
concupiscence. And I fasted and p
ed, that God might deliver me

r: again at another time, she said unto Note the
: If thou wilt not do adultery with fruit of lust.
I will kill my Prince, and so by
law, I shall take the to my Hus-
nd. When I heard that, I rent my
rment, and said: woman, I pray thee
ashamed of these things before God,
d fear God, and do thou not such an
ominable thing: neither despair ut-
ly, that thou drown not thy self in
ne own evil: for if thou go about,
shall utter and declare the thoughts
thine iniquity. She fearing these
ngs, prayed me that I would not
ray her naughtiness, and so depar-
. Yet again, she went about to be-
ile me with gifts, sending unto me
things that men have need of, and
sent me meat strewed about with
chantment. And as the Eunuch
ught it in, I beheld and saw a ter-
le fellow giving me a sword with
dish, and I perceived that she went,
ut to deceive me. And when he was
e, I wept, & touched not that meat,
any other of her sending, for a good
ile after. A day after that, she came
ne, & said: What is the matter that
u hast not eaten of the meat? And I
unto her, because thou hast poisoned

Joseph did first admonish, & not proclaim.

it. Therefore thou shalt know that I will not come unto Idols, but only u to God. Now understand therefore th the God of my father, by his Angel ha shewed thy mischief unto me, and I ha kept the meat to thy shame, if perchan thou mightest repent, or learn that t malice of wicked doers prevaileth n against them that worship the Lord chastity. And I took and did eat befo her saying: The God of my fathers, the Angel of Abraham shall be with m & then she fell down at my feet, & wep Then lifting her up, I exhorted her m my waies, & she promised unto me th she would never do such iniquity aft that day. Yet because her heart wa mourning, and did burn towards me Adultery, with sighs coming from t depth of her stomach, she cast down h countenance. The Egyptian her husban perceiving her, said, Wherefore hold thou down thy face? She answered, am even sorrowful at the heart, and comforted her that was not sick: yet gain she entred in to me (her Husba being without) and said: I am stran led or choaked; either I will break m neck, or else drown my self, without th wilt obey me. And perceiving th

The Name of God, & fear of infamy, pricketh the conscience. Note this.

he ſpirit of Belial troubled & vexed her
I prayed unto the Lord my God, & ſaid
hus: Wherefore art thou vexed & trou-
led, all blind in ſin? Remember thy
elf; for if thou do kill thy ſelf the Con-
ubine of thy Husband called Secon, en-
ying thee, ſhall beat thy children & de-
roy the memory of thee from off the
arth. And ſhe ſaid unto me: Have done,
ave done; I perceive that yet thou haſt
ome care for me; I have even enough
hat thou defendeſt my life and my chil-
ens. I have good hope in time to
ome that I ſhall obtain my wiſhed de-
re. And ſhe perceived not, that for the
ove of my Lord God I ſaid ſo, and not
or her ſake. Whatſoever he be that fol-
oweth the concupiſcence of his moſt fil-
hy & pernicious deſire, is made ſervant
nto the ſame, as this woman was: &
he hear any good thing in the paſſion
herein he is overcome, he draweth the
ame to his pernicious or filthy deſire.
I ſay unto you my Sons, that it was
bout ſix of the clock when ſhe went
om me, and I fell upon my knees,
aying to God all that day, with the
ight following, & about the break of
e day I roſe weeping, that I might
ace be delivered from this Egyptian
woman,

A remedy againſt temptation.

woman Finally she caught me fast by
the garment, drawing me to have gone
to bed with her. Then perceiving that
she waxed mad, and that boilently, and
with strength she held my cloaths, I left
my cloaths slip from me, & fled away.

Then she complained to her husband
of me, which put me in prison in the
Kings House. The day following after
I was sore beaten and cast in prison.
And when I lay bound in fetters, this
Egyptain woman waxed sick for sorrow
and hearkned how I lauded God, being
in a house of Darkness. For I rejoycing
with a glad voice, glorified my God, only,
that by such occasion I was delivered from the Egyptian woman. Yet she
left not to stand hearkening, and said,
Have done, and take the offer which I
put unto thee, and fulfil my desire, and
I will deliver thee from thy bond, and
bring thee out from the darkness; but a
that could perswade me nothing, insomuch that in thought I was not inclin'd to any desire of her. For God loveth him better which fasteth in chastity, being in a Prison of darkness, then
him which taketh his pleasure with voluptuousness in a chamber of honor
riches. For if a man live in chastity, and

desir

Note a subtil Woman

Joseph's singular Chastity.

by sire glory (if God perceive it to be ex-
on edient for him) he giveth it unto him
ha as he hath done unto me. Many times
nd s though she had been sick, she descen-
le ed unto me unlooked for, and heard the
ap oice of my praying, and stood the more
n ill. But when I heard her sigh, I held
th my peace; for in her house she stripped
er her self naked, breasts, legs and arms,
on whereby she might have kindled me in-
ig to the love of her. For she was very fair,
wi nd gloriously adorned to have deceived
me, but God kept me from her works.
ag Therefore my Sons, behold what suffe-
on rance with prayer & fasting doth. And
ve therefore if you love soberness & chastity
sh n sufferance & humility of the heart, the
id Lord shall dwell in you; for he loveth so-
h ciety: and when the most High doth
n well in a man, although he chance to
fall into envy or into bondage, or slan-
a er, the Lord which dwelleth in him, wil
lo r his chastity not only deliver him,
but also exalt him, and glorifie him, as
he hath done me; for he is alwaies with
him in word, in deed, and thought.

A property of a Harlo

The commodity of prayer and sufferance.

My Children ye know well how my
father did love me, and yet I was ne-
ver the prouder thereof in my heart.
for though I was a child, I had ever

Joseph's lowliness in prosperity.

the

the fear of God in my mind. When I grew unto age I moderated my self, honoured my brethren whom I feared. I held my peace when I was sold, because I would not have the Ishmaelite to know my stock and kindred, how I was the Son of Jacob, a man of great strength and power; Therefore have you in your deeds the fear of God, honour your brethren; for all men that observe the law of God are loved of him. Then I came with the Ishmaelite to a certain place called Indoclep, and they demanded of me what I was; I said (because I would not reproch my brethren) that I was one of their household Slaves. Then said the chief of them thou art no Slave; for thy countenance doth shew thee what thou art. And he threatned me unto the death, yet for all that, I said again, I was their Slave. But when we came into Egypt they began to strive who should have me for money that was paid and they agred that I should abide in Egypt with a Merchant of their faculty, until such time as they had made their merchandise and returned again; and God gave me grace in the sight of the Merchant, that he gave me the charge

An amiable countenance a token of a liberal mind.

his house, and the Lord blessed him by
y hand; for the Lord gave him plenty
Gold and Silver, and I was with
m three months and five daies: In
s time passed by Memphitica the
fe of Putiphar in great glory, and she
t her eyes upon me (for the Eunuchs
d shewed her of me) & she shewed her
sband of the Merchant which was
ade rich by the hand of a young man
ing an Hebrew, and she said they had
n him out of the Land of Canaan, ther-
e do now judgment upon him, and
e the young man to be your steward
d the God of the Hebrews shall bless
u: for grace from Heaven is in him.
tiphar her Husband, perswaded with
le words, caused the Merchant to be
t for, and said unto him what do
hear of thee that stealest souls out
the Land of the Hebrews, in selling
Children? The Merchant fell down
on his knees, and prayed him, say-
, I beseech thee Lord, shew me:
I know not what thou sayest. He
wered again, Where gatest thou
s Hebrew child? and he said, the Ish-
lites left him with me until they
ne this way again, When he had said
Putiphar said, bring the young man
hither

A covetous heart like *Achan.*

hither, and I being brought in did r
verence to the Prince of the Eunuchs, f
he was the third man in dignity wi
Pharaoh, and Prince of all the Eunuch
& he had wife, children, and concubin
And when he had taken me apart,
ſaid, art thou bond or art thou free?
anſwered, bond. And he ſaid unto m
Whoſe bond-man art thou? I anſwere
him, the Iſhmaelites. And he ſaid aga
unto me, How came it to paſs that th
waſt made their bond-man? And I ſai
for they bought me in the Land of Can
an; yet he did not believe me, ſaying
Truly, thou lieſt, & commanded me to
beaten. Memphitica his wife ſpied m
beaten at a window, and ſent unto he
husband ſaying, Thy judgment is un
A token of mercy, if it were not for an ill end. juſt; for thou doſt puniſh wrongfully th
young man that is ſtoln. But becauſe
changed not my word, yet again was
beaten, and commanded to be kept
his commandment, till ſuch time as m
Maſters came. And his wife ſaid un
him; Wherefore do ye keep in captivi
the noble Child: it were more alms
Note a flattering woman. let him go, and to beat you. She wou
fain have ſpped me in deſire of ſin, a
I knew nothing of this. He ſaid aga
to Memphitica, it is not honeſt amo
t

e Egyptians to take away another
ans goods before he shew him of it. He
nd that of the Merchant, & of me, when
should be imprisoned. After that xxiiii
ies, the Ishmaelites came, & they hear-
g that Jacob. my Father was heavy
r me, said unto me; Wherefore is it
at thou saidst thou was a bond-man,
now we know that thou art the son
f a great man in the Land of Canaan,
nd thy father sorroweth for thee in
ackcloth. Then I would fain have
ept, yet I refrained my self for sham-
ng of my brethren, and said, I know it not; for I am a bond-man. Then they
olt council amongst themselves, whe-
ther, or to whom they might sell me,
est I should be found in their hands,
r they feared Jacob lest he should
e revenged on them: for they had
eard that he was mighty, both to God
nd man. Then said the Merchant to
hem, Redeem him now from the judg-
ment of Putiphar; they hearing this,
ent and asked for me, saying, that they
ad bought me for mony, and he delive-
ed me. Memphitica spoke unto her hus-
and to buy me; for she said, I hear
ay they would sell him. And they sent
n Eunuch to the Ishmaelites, and desired

A good nature.

to

to buy me, and when he could not ba
gain with them, he returned and ſhe
Thus the righteous be bought and ſold.
ed his Lady that they asked a gre
price for the Child: ſhe ſent again an
ther Eunuch, ſaying; although they as
two Belances of gold, ſee that the
ſpare not for mony, but buy the child
bring him to me. He paid 80 golde
Crowns for me, & ſaid to his Lady tha
he paid 100, and I perceiving this, he
my peace leſt the Eunuch ſhould hav
been ſearched. Behold my Sons wha
I have ſuſtained, love one of you an
ther, & with continuance, caſt out fro
among you deceitful minds; for Go
delighteth in the concord of brethren,
Concord between brethren pleaſeth God.
hath pleaſure alſo in the love & choi
of a proved heart. For when my brother
came out of Egypt and knew me, I gav
unto them their mony, and never gav
Joſeph's merciful heart declared.
reproach unto them, but comforte
them, and after the death of Jacob
loved them more abundantly and a
that ever he commanded me I did ver
gladly, and they marvelled because
ſuffered not them to be troubled for
ſmall cauſe; for all that was in m
power I gave them. Their childre
were reputed to me as mine own, an
mine own children as their ſervants

Thei

Their life was my life, and their sorrow was my sorrow, and all their infirmity or disease was mine: my Land was their Land, my counsel was the counsel of them, and I never exalted my self above them in pride for mine own worldly glory, but was amongst them as one of the least. Therefore my Sons, if ye walk in the commandments of the Lord, the Lord shall exalt you, and bless you in riches perpetual And if any man will do evil to you, with meekness look that ye pray for him, and God shall deliver you from all evil. For behold and see, that for my long sufferance the Daughter of my Lord was given me to wife, and there was given to me with her an hundred talents of Gold; for God made them to serve me, and gave me beauty, that I should be as a flower above them that were fair in Israel, and he kept me unto mine age both in strength and beauty because I was like to Jacob in all things. And what dreams I have seen my Children now hear. There were xii. Harts feeding and nine were divided abroad in the earth; also I saw how that of Juda was a Virgin born, having a white silken robe, and of her came forth

A Promise for them that pray for their enemies.

God provideth for his Elect.

Joseph's Dreams.

Christ prophesied.

an Immaculate Lamb: And on the left hand of the said Lamb, was as it were a Lyon: and all Beasts made against him, and the Lamb overcame them, and trode them under his feet, and in him joyed the Angels, the men, and all the earth. These things shall come to pass in their time, that is to say, in the latter daies. Therefore my sons, keep the commandment of the Lord, and honour Juda and Levi. For of them to you shall spring the Lamb of God, which by his grace shall preserve all Gentiles and Israel. The Kingdom of him is a Kingdom eternal, which shall never pass. For my Kingdom shall be ended in you, as the keeping of an Orchard; for after the harvest it shall appear no more. I know right well, that after my death, the Egyptians, shall trouble you, but God shall revenge you, and bring you to the promised land, which he sware to Abraham, Isaac and Jacob. But carry my bones with you: for in so doing the Lord shall be in the light with you against the Egyptians, and Belial shal be in darkness with the Egyptians. Also carry with you your Mother Zilphe, and nigh unto the Valley, near unto Rachel bury her. When he had said

these

these words, he stretched forth his feet, and slept the sleep of all the world. Then they embalmed him with spices, putting him in a Chest in Egypt, after he had lived 110 years, who saw Ephraim's Children unto the third generation: For unto Machar the son of Manasses were children born on Joseph's knees. After this, all they of Israel bewailed him, and all the Egyptians with a great mourning. For he had compassion of Egypt as of his own proper members, and assisted them, both with his labour and counsel, and did them good at all times and seasons.

The Teſtament of *Benjamin* made to his Children at his Death concerning a clean Mind.

Lo what true faithful love doth mean,
all you that lovers be:
It is in heart and not in luſt,
as you here plainly ſee.

BENJAMIN.

THe Copy of Benjamin's words which he uttered to his Children, being of the Age of an hundred and twenty years, He kissed them, and said: As Isaac was born in the hundreth year of Abraham, so was I in the hundreth year of Jacob and because Rachel died at my birth, I sucked her Bond-woman Bilha. For after that Rachel had born Joseph, she was barren twelve years. And when she had prayed to the Lord in those twelve years, she conceived and bare me; For my Father loved Rachel exceedingly, and wished to have two Sons by her; and therefore I was called Benjamin, that is to say, the son of my dayes, or the son of my sorrow, because my Mother dyed in the birth of me. When I came first into Egypt and that my Brother Joseph knew me, he said to me: What said they to my Father, when they had sold me; I answered, They stained your Coat with blood, and bringing it to him said: See if this be thy Sons coat or no: And my brother also said unto me: Truly, when the Ishmaelites

Benjamin, what it signifieth.

took me, one of them stripping me out of my coat, gave me a thin shirt to put on, & lashing me with a whip, bad me run. And as he went aside to hide my garment, a Lion met him, and slew him, & his partners being afraid, sold me to their fellows: you therefore my children love the God of Heaven & obey his commandments, following that good & holy man Joseph, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind, looketh rightly above all things. Fear God, & love your neighbours, & then although the spirit of Belial tempt you to all naughtiness to trouble you, yet shall it not get the uppermost hand of you no more than it did of my brother Joseph. How many folk would have killed him, & yet still God defended him? For he that feareth God, & loveth his neighbour, cannot be wounded of the airy spirit Belial, and he that is shielded with the fear of the Lord is safe from harm both of man and beast, and cannot be overcome, because he is helped by the love of God which he hath towards his neighbour; for Joseph besought our Father Jocob to pray for my brethren to the Lord, that he would not lay unto their

Joseph's distress revenged by God.

Temptation shall not overcome them that fear the Lord.

heir charges, the mischief that they had evised against him. Whereat Jacob cryd out, O son Joseph, thou hast overcome my heart. And therewithal imbracing im, he kissed him two hours together nd said: In thee shall the prophesie of eaven be resembled to the full concerng the Lamb of God, and Saviour of he world, that the unspotted shall be elivered for the wicked doers, and he hat is without sin, shall die for sinners n the blood of his Testament, to the salvation both of the Gentiles and of Israel, and he shall dash Belial and all his servants. My children, look upon the end of that good man & follow his mercifulness with a good mind, that you also may have a Crown of Glory upon your heads. A good man hath not a dark eye; for he is merciful & pitiful to all men; yea, though they be sinners and have devised mischief against him; and he that doth good, overcometh evil. 1. By the defence of goodness, and loveth. 2. The righteous as his own soul. If another. 3. Man be honoured, he envieth it not: If a man be inriched, it grieveth him not: If a man be strong, 4. Or valiant, he praiseth him, and believing him also to be chaste: He descendeth.

Joseph a right Figure of Jesus Christ.

A good man, 1. Overcometh evil. 2. Loveth the righteous. 3. Envieth not. 4. Praiseth the valiant.

5. Defendeth him that feareth God. 6. Admonisheth the sinner. Pitieth the poor. The example of a godly man converteth sinners.

5. Him that hath the fear of God. He worketh together with him that loveth God; and if a man forsake the Almighty. 6. He warneth him to return again. Whosoever hath the Grace of the good spirit, him doth he love as his own life. 7. He pitieth the poor, succoureth the weak and praiseth and honoureth God. My Children, if ye have a good mind, evil men shall stand in awe of you, and unthrifts shall for very shame be converted to goodness. So that covetous men shall not only depart from their negardliness, but also give of their abundance to the needy. If ye be good doers, both unclean Spirits shall flee from you, and shrewd Beasts shall shun for fear of you. For where the regard of good works is in the mind, there darkness flyeth away. For if he do wrong to any holy man, he is sorry for it: And if a holy man receive wrong, he pitieth the doer, and putteth it up with silence. And if any man betray a righteous soul, and the righteous pray for his betrayer, the betrayer is not a little disgraced, and the Righteous becometh much more notable afterward, as did my Brother Joseph. The guileful spir-

of Belial hath no power over a good mans mind; for the Angel of peace guideth his soul. He looketh not affectionately upon corruptible things, nor ra- The properties of a righteous man.
keth together riches in the desire of voluptuousness. He is not delighted with pleasures. He grieveth not his neighbour. He stuffeth not himself with meat, neither wandreth he in the pride of his eyes; for the Lord is his portion: He taketh no glory for giving good counsel. He talketh not how men dishonour him; neither can he skill in any fraud or guile, untruth, strife, or slanderousness; for the Lord dwelleth in him, and inlightneth his mind, and he rejoyceth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honour with; one of sorrow, and another of joy; one of quietness, and another of trouble; one of dissimulation, and another of truth; one of poverty, & another of riches; but it hath one only disposition pure and uncorrupt towards all. It hath no double light, or double hearing. For in all things that he doth, speaketh or seeth, he knoweth that the Lord beholdeth his heart and

& therefore he cleanseth his mind, that he may not be found faulty before God and Man. But all the works of Belial are double, & utterly void of simplicity: wherefore my children, shun the naughtiness of Belial; for at the first he delighteth those that obey him, but in the end he is a Sword, & the Father of seven mischiefs. For when the mind hath once conceived by Belial, it bringeth forth, first envy, secondly desperateness, thirdly sorrow, fourthly bondage, fifthly neediness, sixthly troublesomeness, seventhly desolation: and for that cause was Cain tormented with seven punishments by God; for in 7 years together, God brought every year a new plague upon Cain: Two hundred years he suffered, & in the nine hundreth year, the earth was made desolate with the Flood for his righteous brother Abel's sake. In seven hundred years is Cain judged, & Lamech in seventy times seven: for they that are like Cain in spightfulness, & hatred towards their brethren, shall be punished with the same punishment for ever, as he was. You therefore my Children eschew malice, envy, and hatred towards your brethren, and cleave to goodness, and lovingness. He that hath a mind

Disobedience the father of seven mischiefs.
1. Envy.
2. Desperation.
3. Sorrow.
Bond-
Needi-
ou-
Deso-
ation.
An exam-
e of
in.

clean

lean in love, looketh not upon a woman
n way of letchery. For he hath no defi-
ing in his heart, because the spirit of
he Lord resteth in him. For as the Sun
s not defiled by shining upon a puddle
r dunghil, but doth rather dry up, and
rive away the stink: even so, a pure
mind striveth against the uncleanness
f the earth, and overcometh it, but is
ot defiled it self. And I perceived by
hesayings of the righteous Enoch, that
here shall be evil deeds among you:
For you shall defile your selves with
he Fornication of Sodom, and perish all,
ave a few, and multiply inordinate
usts in woman, and the reign of the
Lord shall not be among you; for he shall
ake it away suddenly. Nevertheless,
he Lords Temple shall be made in our
portion, and it shall be glorious among
you. For the Lord himself shall take the
kingdom upon him, and the 12 Tribes
hall be gathered together there, and all
Nations shall resort thither; until the
most High send his salvation in the vi-
tation of his only begotten. And he
hall enter into the first Temple, and
here the Lord shall suffer wrong, and be
espised, and be lifted up unto a piece
f timber. And the veil of the Tem-
ple,

An apt similitude to a mind resisting sins.

A prophesie of the nativity of Christ

Of his passion, Mat. 27.

Of the coming of the holy Spirit. Of his Ascension.

ple, shall be rent asunder, and the Spirit of the Lord shall come down upon the Gentiles, poured out as fire; and rising up from the grave he shall ascend from earth to Heaven. He shall remember how base he hath been upon Earth, and how glorious he is in Heaven. When Joseph was in Egypt, I longed to see his person, and the form of his countenance: and through the prayers of my Father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore my Children, know you that I shall die. Wherefore deal every of you truly and rightfully with his Neighbour, work ye justly and faithfully, and keep ye the Law and Commandment of the Lord: For that do I teach you instead of all Inheritance: And give you the same to your Children for an everlasting possession. For so did Abraham, Isaac and Jacob they gave us all these things for an Inheritance, saying. Keep the Lords commandments till he reveal his saving health unto all Nations. Then shall ye see Enoch, Noah, Sem, Abraham, Isaac and Jacob, sitting at his right hand with joyfulness. Then shall we rise also every of us to his own Scepter worshipping the

A prophesie of the last coming of Christ.

The Resurrection and Judgment described.

King

of heaven, which appeared on earth in the base shape of man. As many as believe in him, shall rejoyce with him at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all judge Israel for the unrighteousness committed against him, because they believed not in God that came in the flesh to deliver. Then shall he judge all Nations as many as believed not in him when he appeared upon earth, and he shall remove Israel among the chosen of the Gentiles, as he removed Esau in the Midianites, that seduced his brethren by fornication and Idolatry, who were estranged from God, and fell away from the inheritance of the Children, because they feared not God. But if you walk in holiness before the Lord, he shall dwell in hope again in me, and all Israel shall be gathered to the Lord and I shall no more be called a ravening Wolf for your Robberies sakes, but I shall be called the Lords Workman, which giveth food unto such as do good. And in my seed shall be raised up the beloved of the Lord, whose voice shall be heard upon the earth, and he shall give new knowledg, and enlighten

A propesie of the Nativit of Christ.

lighten all Nations with light of u
derstanding, and shall come up to sa
Israel. He shal take from them as a wol
and give to the Synagogue of the Ge
Christ described. tiles, and continue in the Synagogue
the Gentiles to the worlds end. He sha
be among their Princes as musica
melody in the mouths of all men, an
his doings and sayings shall be writte
in holy books. He shall be the Lord
Dearling for evermore. And as con
Christ wipeth away our sins. cerning him, my Father Jacob taugh
me, saying; He shall amend the default
of thy Tribe. And when he had ende
these sayings, he commanded his chil
dren to carry his bones out of Egyp
and to bury them in Hebron by his Fa
thers. So Benjamin died an hundred fiv
and twenty years old, in a good age,
they put him in a Coffin, & in the four
score and eleventh year before the de
parture of the Israelites out of Egypt
they and their brethren conveyed ther
Fathers bones privily again into th
Land of Canaan, and buried him in He
bron, at the feet of his Fathers, and re
turned again out of the Land of Ca
naan, and dwelt in Egypt, till the da
of their departure thence a[illegible] together

19 No 65

FINIS.

How these Testaments of the Twelve Patriarchs were first found, and by whose means they were translated out of Greek *into* Latin.

THese Testaments were hidden and concealed a long time, so as the Teachers and the Ancient Interpreters could not find them. Which thing happeneth through the spightfulness of the *Jews*, who by reason of the most evident, manifest, and often Prophecies of Christ, that are written in them, did hide them a long while. At length the *Greeks* being very narrow searchers out of Ancient Writings, sought these Testaments warily, and got them more warily, and translated them faithfully out of *Hebrew* into *Greek*. Nevertheless this writing continued yet still unknown, because there was not any man to be found that was skilful both in the *Greek* and *Latin*, nor any Interpreter that might procure the translation of this noble work, untill the time of *Robert* the second, sur-named *Grodsthead* Bishop of *Lincoln*, who sent diligent searches as far as

Greece,

Greece to fetch him a Copy of the ſaid writing without reſpect of their charges, which he bare moſt liberally. Therefore to continue the memories of thoſe moſt lightſom Propheſies, to the ſtrengthning of the Chriſtian Faith, that reverend Biſhop did in the year of our Lord, 1242. tranſlate them painfully and faithfully, word for word out of *Greek* into *Latine* (in which two tongues he was counted very skilful) by the help of Mr. *Nicholas Greek*, parſon of the Church of *Datchot*, and Chaplain to the Abbot of St. *Albans*, to the intent that by that means the evident Propheſies, which ſhine more bright than the day light, might the more gloriouſly come abroad to the greater confuſion of the Jews, and of all Hereticks, and enemies of the Church of Chriſt, to whom be praiſe and glory for ever. Amen.

19 NO 65

At LONDON, Printed for the Company of Stationers. 1681.

THE TESTAMENT OF THE Twelve PATRIARCHS, The Sons of *JACOB.*

Translated out of *Greek* into *Latine* by *Robert Groſt*
Sometime Biſhop of *Lincoln*: And out of his *Copy* in
French and *Dutch* by others, and now *Engliſhed.*

To the credit whereof, an ancient Greek Copy written in Pa
ment is kept in the univerſity-Library of Cambridge.

LONDON, Printed by *M. Clark*, for the
Company of *Stationers*, 1681.

A 229.73
F28d
1681

To the Christian Reader.

Libet these our happy days, in some respect, good Christian, have and enjoy divers and sundry works tending to the subversion of *Belial*, and the erection of godliness; yet considering that as earthly, so we spiritual Souldiers seldom run to the watch without alarm; I thought it convenient to call upon you with this grave and godly book, of long time hid in Hebrew, now come to light in English. The malice of the Jewish people in concealing it, by reason of Christ the righteous so often prefigured, was intolerable; but the singular providence of God in preserving it, unspeakable; and now at last though chargeable, yet fruitful is the expressing, and Printing in our Natural Language of this so worthy, so golden a Writ: Being of it self, without the accessary painting of eloquent speech, a Mirrour for Princes, a Preacher for all Christians, a beautiful Glass for Women, for Children, Servants, and such like; A wise, plausible, and most ready Schoolmaster, for to apply to every particular estate his peculiar property.

Art thou a Prince, a Magistrate, a Ruler, let Juda rule thee: If thou thinkest upon manly courrage, he teacheth Valiantness: If thou seek to govern aright, he willeth thee to fly tyranny: If thou thirst after manners of life, he foundeth it out, that vain glory, fornication, and discord, blemish, weaken, and at length utterly consume nobility. Let me proceed further and ask a question: Art thou a Bishop, a Minister, a Preacher of Christs birth, life and death? Behold *Levi* as a Lantern. Thou canst teach thy self, but he can teach thee better: Thou speakest to others, hearken to him that talketh to thee of thy office, how holy it is, how honourable, the contemners thereof how miserable, by whom begun, continued and confirmed: Of thy state of life, what, and how it should be, *Nunquam sine Sole, sine Sole*: to be short, of thy blessedness, if thou art godly, wise, and learned: Of thine and their plagues where thou livest, if wicked and ignorant. What should I say more? Look upon *Jacob*, O you Parents, peruse the 12 godly Fathers in time and order: Learn of him, and his, to pray to God in Christ his Name for your children, have regard to their instruction: The want of the former your children shall miss: the neglect of the latter, you your selves

Levi.

Jacob.

selves shall bewail. For the hearty prayer of a Father to the Almighty for his Children is a right singular benefit: but he that for foolish pity giveth them the bridle, is before God accounted a guilty partaker of their sinful race. View this Book therefore, hearken how to teach your selves and your Children. You have already handled a sick mans salve, enjoy now at length a sick mans tongue, to instruct them when you leave them, and what to leave them when you die, else their end will be lamentation, but yours lamentable misery. And come you hither you children of the earth, read, see and say, that old Father *Ruben* with his good Brethren, readily and rightly describe the blessed path of righteousness, and the forlorn way of *Belial*, the one to flie, the other to follow. Wilt thou begin with the eldest, for that old age seemeth wisest? Stop not then the ears of thy heart and body to so wise and sweet a Charmer. O the number! O the ugliſome portraiture of those deadly spirits, that he hath so orderly numbred and cunningly coloured!

Lechery,	*Pride,*
Envy,	*Vain glory,*
Gluttony	*Unrighteousness,*
Bravery,	*Wilful Ignorance.*

All these, as they seem, are indeed pernicious: But the former is most detestable, the end whereof is consumption of this earthly body, and destruction of the soul. Which wellspring and puddle of evil, if thou wilt have dried up, cease from drunkenness: if not see it, have not a narrow and greedy eye upon a beautiful face: If no drink yet stop thy mouth from busie questons with women: To conclude, if not therein be ducked and drowned, use labour, tame youthfulness. *For in this Overshooting my self* (saith *Ruben* to his children) *I defiled my fathers bed. Therefore look not upon the beauty of Women, muse not upon their doings, but keep your selves occupied either in learning or some work: charge your Wives and Daughters that they trim not their heads; will them to chasten their looks, for every woman that deals deceitfully in those things is reserved to the punishment of the world to come.* Which trade of life to eschew, seeing it is difficult, without the fulfilling of the law, and the law partly consisteth in mutual love; strive with *Simeon* the second Brother, to avoid strife, which blindeth the mind, pineth the body, provoketh murder. The remedy whereof, is both forgiving and forgetting. Take to thee *Joseph*'s cheerful countenance, a perfect Plat-

Simeon.

form

form of a quiet mind: Yet set [illegible] eyes *Simeon*'s withered hand, a [illegible] for such a sin. All which disquietness and mischief safely to set aside, let not *Juda* be set apart. Gather by him experience, that for a man to glory in his own works is sinful, and he which upbraideth another mans vice standeth slippery. *Juda* checketh *Ruben* his eldest brother with his fornication: Mark, who sinned immediatly but envious and railing *Juda*? did he not offend after the flesh in the Canaanites house? Did he not take a wife without consent of his Parents? two great sins; and alas in these our days too much used; yet punished, the one with want, or at least small joy of Children, saith Father *Juda* the Patriarch; but the other with intolerable danger of body and soul, saith *S. Paul*. Wherefore abstain from wine, abhor drunkenness, for such anon slandereth not, rehearseth not another mans sins, breedeth no sedition, but embraceth love and charity in a single heart: as good Father *Issachar*, who never railed, nor was hurtful and spiteful to his neighbour, never eat his meat alone, but gave part to the poor; never removed the bounds and marks of other mens ground, but loved all men as his natural children. O that as we read this, so we

Juda.

Issachar.

[illegible]s the same in life and conversation [illegible]y and Love is a precious Jewel, the maintainers whereof being jointly connexed prosper, once dissevered, come to nought. For the waters (saith *Zebulon*) wash away the sand, when the stones and timber are dissolved; Whose mercy and singular compassion was rewarded singularly. Sift his testament, resemble his rare chastity, in cloathing the naked, and feeding the hungry, known and unknown, as well strangers as his country-men. Let not the spirit of *Dan* possess your mind. Suffer not the wrath of *Gad* to settle in your heart; for such work with 3 sore instruments, bitter speech, treachery, and violent hands, yielding fruit not much unlike, as you may read, as you may see. Wilt thou be taught the ready path to that thou dost seek: Two ways there be (saith *Aser*) Vice the one, the other Virtue. *Neptalim's* race embrace the latter, eschew the former. But he that walketh in them both, blindeth men, deceiveth himself, and mocked GOD, whose double-faced dealing shall be double punished. Such are the covetous, such are they that are merciful in evilness, such are they, saith *Aser*, that fast from meats, but not from fornication. Have therefore a simple heart, with righ-

Zebulon.

Dan.

Gad.

Aser.

Neptalim.

hteous *Joseph*, the blessed of t
ar right figure of Jesus Christ: fo
e shewed love: being cursed he blessed, be-
g shot through he did not so much as bend
bow: Albeit his Brethren would have
in him, albeit they cast him into a Well,
ough they sold him as a bond-slave; and
t to strangers, and such as hated Shep-
rds to the death, of whom he was whip-
d and tormented, yet he, when they stood
fear, gave them comfort: When they
re well-nigh famished, gave them food:
hen by his authority he might destroy, he
by his authority did preserve: Being their
ord, using them as his betters: Being their
rother, accepting them as his Children:
heir unkindness not spoken of, their con-
piracies forgotten, their cruel dealing most
ovingly, most mercifully forgiven. You
ave heard his love towards his neighbour,
earken his obedience towards God. When
e was miserably afflicted, did he rage and
well? When he was made a bond-slave of a
ree mans son, did he cry out on heaven?
eing utterly forsaken, did he impatiently
ccuse Gods justice? No, *Expectans expecta-
vit Dominum*: And at the last, the Lord
which hid his Face did shew his Counte-
nance; of a caitif, in respect making him
free;

a freeman, wealthy; of a wealt
and honourable personage, Lo
President of *Pharao*'s land: Whom the
gyptians being alive loved: Being dead
ved: Being rotten loved: Whom livin
neither wealth nor wo could make to swe
Neither promise or threats of the Egypti
strumpet could make slide: And therefo
being dead, neither World, Devil, nor ma
policy could make forgotten. O that o
mortal race might thus begin, thus pre
vere, might thus, thus O Lord, most ha
pily finish! The spirit is willing, but t
flesh is we k. Learn therefore of *Benjam*
to enflame thy heart, that thou mayest
ready both in body and soul. Let us, fait

Benjamin.

Eccl. 14. *Ecclesiast.* *Commend* (and so say I, Let us b
hold *the noble famous men, and the gener*
tion of our fore Elders. For many glorio
Acts hath the Lord done in them and shew
his great power ever since the beginning, Up
on the consultation whereof, and espec
ally for that I would have nothing wantin
in this Book that might serve thy conten
tation, I thought it as well pertinent t
deal with the righteous Father, as with th
godly Children. For to shadow a face onl
without a body, hath his deserved commen
dation: But whoso painteth a Leg withou

body, or a body without a head it shall not be amiss, as I suppose, as well to term him foolish Painter, as to judg the thing unfiscreetly painted. Wherefore as well to see the head as the legs and to hear the Father as the Children, I have fait fully drewn out of Scripture (and not according to my fansy fashioned) the Death and Tastament of *Jacob*, that blessed and right happy Father, added to this ancient Monument of the Children. Therefore, to recompence my pains, read them but read them d ligently, neither read only, but be content to follow: for the imitation of good and godly men, is the direct way and course to Godliness: So may we account of *Jacob*'s blessing: So may we throughly challenge to be his Children: Children I mean, not by flesh but spirit. The Lord which made heaven and earth, the Lord which gave his Son to shed his heart blood for us, GOD which disposeth all things to his pleasure, preserve our King, increase our faith, and make us thankful for his benefits.

Richard Day.

To the Christian Reader.

The Teſtament of *Jacob*, made at his death, to his Twelve Sons, the Patriarchs, concerning what ſhould betide them in the laſt days: gathered out of *Geneſis* 48. 49. and added unto this Book.

Come hearken my Sons, two things I give,
My bleſſing, and my ban:
The firſt to them that Godly live;
The laſt to wicked man.

The

The Testament of

JACOB.

Gen. 23. JAcob the Son of Isaak, born of
Rebecca in the year of the W
2108. his Father being threet
years of Age, was a perfect man
righteous, dwelling in Tents; not
ben to pleasure and hunting, as his
Brother, elder by Nature, not by G
For the elder shall serve the younger, t
the Lord. Why: not for that Jacob
so determed, but GOD had so appoin
Wherefore when he thus by the deter
nate will of God, and heavenly dispo
on which ordereth all things whatsoe
had got his Brothers birth right, and
Gen. 25. Fathers blessing, his Parents consider
Gen. 25. that the slippery days of Carnal Cop
Gen. 27. tion did approach, and warily fearing
Brother Esau, for that he conceived
der in his heart, and instituted a birth
for his devilish purpose sent him from

Simple for innocence. Jacob beloved, not of merit, Rom. 9. but of grace.

ba to Mesopotamia, to Laban his Mo-
hers Brother, there honestly to take a
ife, and quietly to live. For Matrimo-
y, without consent of Parents and due
nsideration of either party contracted,
s it breedeth their disquietness, so it pro-
beth Gods displeasure. Jacob therefore
ter long travel, being placed with his
ncle Laban, and serving him fourteen
ears in labour and pain (albeit he
as the Child of promise, the Blessed
f the Lord, born of a Free-woman,
nd that which is more, his Uncles
ode and flesh, and Lord of Canaan:
ot arguing with himself as the worldly
ildren of this earth, saying, Shall
I which am a free and wealthy mans
on be made a Servant? Shall I
e a drudge in my Kinsmans house, be-
ng sent to Marry, and not to serve? had
iven him by Laban to wife for his
ood Service (by which GOD blessed
hat little that Laban had before) his
wo Daughters, Leah first, then Rachel,
ith their handmaids Bilha, and Zil-
ha: Of whom, according to the promise
ade to him in Bethel, that his Seed
ould be multiplied, he begat twelve
ons, twelve godly Farthes of the earth,

A caveat for marriage.

Troubles and pain are destined to the Elect.

An example for children.

A godly note for servants.

Ruben,

Ruben.	Dan.	Iſachar.
Simeon.	Neptalim.	Zabulon.
Levi.	Gad.	Joſeph.
Juda.	Aſer.	Benjamin.

Mans life is but a pilgrimage.

Thus he being bleſſed of the Lord, well in Children as in Subſtance, turned again to his Native Countrie he and his Children there to live, there to die. But behold the Divine providence of God! After three and thirtie yeares expired, he was removed from Canaan to Goſen in Egypt, by meanes of his Son Joſeph, chief Steward of Pharaohs land, whom his Brethren heretofore had ſold, where when he had lived 147 yeares, and ſeen his Family encreaſe exceedingly, to his great joy and comfort no doubt, eſpecially all the other Countries about being plagued with great Famine, and he by Gods mercy not greatly feeling the ſame, perceiving alſo his troubleſome Pilgrimage drawing to an end, Called his Son Joſeph unto him, and ſaid, If I have found grace in thy ſight, O put thy hand under my thigh (for in this order they took an oath in Jacob's time) deal mercifully with me and truly, bury me not in Egypt, but let me ſleep with my Fathers: Where I

God always provideth for the righteous.

ting his sure faith in the promise of God made to his Fathers, willed him to look for Canaan his hoped inheritance and not to trust in Pharaoh's land. To which his request, when Joseph his loving son obediently did condescend, Jacob taking a little more strength unto him, and sitting up, desirous also to shew forth the great goodness of the Lord in preserving him and his, said: God almighty appeared unto me at *Luz*, in the land of *Canaan*, and blessed me: saying, Behould, I will make thee fruitful, and cause thee to multiply, and will make a great number of people of thee, and will give this Land unto thy seed for an everlasting possession. Thy sons *Manasses* and *Ephraim*, I take as mine own, their own brethren shall be called after their name. As I came from *Mesopotamia*, *Rachel* died in the Land of *Canaan* and was buried by the way to *Ephrata*, the same is *Bethlehem*.

Parents ought to tel their Children Gods blessings.

That is shall be under their tribes.

Then Jacob, albeit somewhat dim, for age, beholding Josephs two sons, said: what are these? to whom Joseph answered: They are my sons which God hath given me. O bring them to me, said *Jacob*, and let me bless them: I had not thought to have seen thy face *Joseph*, yet lo, God hath shewed me thy seed.

Christ.

God in whose sight my fathers *Abraham* and *Isaac* did walk: God which hath fed me all my life long unto this day, and the Angel which hath delivered me from all evil, bless these lads, and let my name be named on them, and the name of my Fathers, *Abraham* and *Isaac*, and that they may grow into a multitude in the midst of the earth.

Counted as one of his Children, not that they should pray unto him being dead, as Eckius gathered.

Then as Joseph lifted his Fathers hand from Ephraim to Manasses the elder, Jacob said, Let it be, I know well my son, he shall also be a great people, but his younger brother shall be greater: in thee let Israel bless and say, God make thee as *Epraham* and *Manasses*. **After this he fainting said:** Behold, Joseph, I die, God shall be with you, and bring you again to the land of your Fathers. Moreover, I give unto thee a portion of land above thy brethren, which I conquered by sword and bow, of the Amorites. And come you hither also, O my children, that I may tell you what shall come on you in the last days. Gather ye together, and hear ye sons of *Jacob*, hearken unto *Israel* your Father.

God hath mercy on whom he will. By faith Jacob divideth the Land, as ye but hoped for.

Regotten in my youth.

Ruben, my first born, my might, my strength, excellent in dignity and power, unconstant as water, thou shalt not excel, because thou didst defile my couch.

Simeon and *Levi*, Brethren in evil, who

in

in your wrath ſlew a man, and in your ſelf-will digged down a Wall: Curſed be your wrath, for it was ſhameleſs, and your fierceneſs, for it was cruel. I will divide you in *Jacob*, and ſcatter you in *Iſrael*. Levi had no tribe, and Simeon was under Juda. Jud. 1.

Juda, Thy hand ſhall be on the neck of thine enemies. Thy brethren ſhall ſtoop unto thee: as a Lions whelp ſhalt thou come up from the ſpoil: thou ſhalt couch as a Lion, and as a Lioneſs, who ſhall ſtir thee up? 2. The Scepter ſhall not depart from thee, nor a law-giver from between thy feet, until *Shilob* come: all nations ſhall ſeek after him. 3. Thou ſhalt bind thine Aſs Fole to the Vine, and the Aſſes Colt to the beſt Vine; thou ſhalt waſh thy garment in wine, and thy cloak in the blood of grapes: thy eyes ſhall be red with Wine; and thy teeth white with milk. Bleſſings of Juda a worthy captain: A noble Prince, Chriſt. A fertile Land.

Zabulon, Thou ſhalt dwell by the ſea ſide, and thou ſhalt be a Haven for ſhips; thy border ſhall be unto *Zidon*.

Iſſachar, Thou ſhalt be a ſtrong Aſs, couching down between two burdens; and thou ſhalt ſee that reſt is good, and that the Land is pleaſant, and ſhalt bow thy ſhoulder to bear, and ſhalt be ſubject unto tribute.

Dan, Thou ſhalt judge the people, as one of the tribes of Iſrael *Dan*, thou ſhalt be a ſer- Judg. 13, 14, 15, 16.

ſerpent by the way, an Adder in the path biting the horſe heel, ſo that his Rider ſhall fall backward. Then Jacob foreſeeing in his mind the great calamity that ſhould betide his poſterity, comforting himſelf, and reſting in Gods promiſe cried out with heart and mind, O Lord, I have waited for thy ſalvation.

Joſh. 1. 1. *Gad*, an hoſt of men ſhall overcome thee, but thou ſhalt overcome at the laſt.

Num. 3. And what ſhall I ſay to *Aſer*? his bread ſhall be fat, and he ſhall have pleaſures for a King.

Judg. 45. *Nepthalim* is a Hind ſent for a preſent, giving goodly words.

The bleſſing of Joſeph: increaſe of Family. *Joſeph* is a flouriſhing Bough by a Well-ſide, the ſmall Boughs ſhall run upon the wall. The Archers ſhot againſt him, and hated him, but his bow was made ſtrong, and his Arms ſtrengthned by the hands of the Almighty God of *Jacob*. Out of him ſhall come an Herdman, a ſtone in *Iſrael*. All theſe things ſhall come from my fathers God, which hath helped thee, and bleſſed thee with bleſſings of the Heaven, with bleſſings of the deep beneath, with bleſſings of the breaſt and womb. The bleſſings of (me) thy father, that I give thee, are ſtronger than the bleſſings that I had of mine Elders. Until the end of the hills of

All things come of God.

the

the world they ſhall be on thy head. *Benjamin* ſhall ravine as a Wolf, in the morning he ſhall devour the prey, and at night divide the ſpoil. And now when I ſhall be gathered to my people, bury me with my Father, in the cave that is in the Field of *Ephron* the Hethite, in the Cave that is in the Feild of *Machpelah*, which is before *Mamre* in the land of *Canaan*, which *Abraham* bought with the Field of *Ephron* the Hethite, for a poſſeſſion to bury in, where were buried *Abraham* and *Sara* his wife, and *Iſaac* with *Rebecca*; and there I buried *Leah*. The Field and the Cave that is therein, was bought of the Children of *Heth*.

Not for the holineſs of the place, but for memory of Gods promiſe.

When Jacob had made an end of commanding all that he would unto his ſons, having lived one hundred forty and ſeven years, he pluckt up his feet into the bed, and quickly died. Then Joſeph falling up on his Fathers face and kiſſing him with tears, cauſed him to be embalmed by Phyſicians to the ſpace of forty days; and mourned for him threeſcore and ten days. Who departing from Egypt into Canaan, with noble men of the Land in Chariots, and horſemen, buried him in the place which Jacob had appointed.

A token of a good conſcience.

The Teſtament of *Ruben*, made to his Children at his death, concerning the things that he had in his mind by the ſuggeſtion of the ſpirit of fore-knowledge.

Behold the pot, the bear, the bed
do note the ſtrength, the luſt
Of Ruben, *and nuconſtant head,*
who therefore was accurſt.

RUBEN.

THis is the Copy of Rubens Teſtament, concerning all the things which he gave in charge to his Children before he died, in the 125. year of his life. Two years after the decreaſe of Joſeph, his children and childrens children came to viſit him in his ſickneſs and he ſaid unto them.

My children I die, and go the way of my Fathers. And ſeeing there his brethren, Juda, Gad and Aſer, he ſaid unto them: Lift me up, my brethren, that I may tell you and my Children the things that I have hidden in my heart, for I am henceforth drawing to my long home. Then ſtanding up, he kiſſed them, and weeping ſaid: Hearken my Brethren, and you my children, give ear to the words of your Father Ruben: Mark what I give in charge to you. Behold, I command you this day before the God of Heaven, that ye walk not in the ignorance of Youthfulneſs and Fornication wherein I overſhot my ſelf, and defiled the Bed of my Father Jacob. For I aſſure you that the Lord did therefore ſtricke me with a ſore plague in my

Death is our long home.

fornication plagued.

[a] Prayer and repentance ſtayeth Gods wrath.

[b] The bleſſing and prayer of a father to God for his children of what beneſit,

In repentance the heart is to be conſidered, not external action.

ſtanks the ſpace of 7 months, and a I had periſhed if my Father b Jacob had not prayed to the Lord for me, becauſe he was minded to have ſlain me. I was thirty yeares old when I did this evil in the ſight of the Lord, and ſeven months was I ſick to the death and with a free heart did I ſeven yeares penance before the Lord, I drank no wine nor ſtrong drink: no fleſh came within my mouth, I taſted not any fine bread: but I meurned for my ſin, for it was great and there ſhall none ſuch be done in Iſrael. And now my ſons hear me, that I may ſhew you what I ſaw concerning the ſeven ſpirits of error in my repentance. Belial giveth ſeven ſpirits againſt a man; which are the welſpringes of youthful workes: and ſeven ſpirits are given man in his creation whereby all his workes are done; & the firſt is the ſpirit of life wherewith is created his being. The ſecond is the ſpirit of ſeeing, wherewith cometh luſting. The third the ſpirit of hearing wherewith cometh learning. The fourth is the ſpirit of ſmelling, wherewith cometh delight, by drawing in of the air and by breathing it out again. The fifth is the ſpirit of ſpeech, wherewith know-

The eight Inſtruments whereby man worketh and the effect of them.

1. Life.

2. Seeing.

3. Hearing.

4 Smelling

5 Speech.

knowledge is made. The sixth is the spirit of tasting, whereof comes the feeding upon things that are to be eaten and drank, and through them is ingendred strength, because the substance of strength is in meat. The seventh is the spirit of seed & generation wherewith entreth in the lust of pleasure. For this cause it is the last of creation and the first of youth, because it is full of Ignorance, and Ignorance leadeth the younger sort as a blind body into the ditch, & as an ox to the stall. Among all these is the eight spirit, which is of sleep, with whom is created the wasting away of Nature, and the Image of Death. with these spirits are mingled the spirits of error. Whereof the first is the spirit of lechery, who lieth within the nature and senses of man. The second spirit af unsatiableness lieth in the belly. The third spirit of strife, lieth in the Liver and in choler. The fourth spirit is of bravery and gallantness that the party may seem comely by excess. The fifth is the spirit of pride, which moveth a man to mind over great things or to think well of himself. The sixth is the spirit of lying or vain-glorioustness in boasting a mans self, and in desire to fill his talk concerning his own kindred and acquaintance. The seventh is the spirit of unrighteousness

6 Tasting.

7 Seed, & of what property.

8 Sleep, & of what property.

Eight spirits of errour, & of what property.

1 Lechery.
2 Gluttony.
3 Envy.
4 Bravery.
5 Pride, of what property.
6 Vain-glory. in what it consisteth.
7 Unrighteousness.

which

which ſtirreth up the affections that a man ſhould perform the luſtful pleaſures of his heart. For unrighteouſneſs worketh with all the other ſpirits, by taking guile unto him. Unto all theſe ſpirits is matched the eighth ſpirit, which is the ſpirit of ſleep or ſluggiſhneſs in errour and imagination, and ſo the ſouls of young folks periſh, becauſe their minds are darkned and hidden from the truth and underſtand not the law of the Lord, neither obey the Doctrine of their Fathers, as befel to me in my youth. But now my children love the truth, and that ſhall preſerve you; Hearken to your Father Ruben, and let not your eyes 1. run a gazing after women, neither be ye 2. alone with a woman that is married; neither do ye ſeek about 3. what Women are doing; for if I had not ſeen Bilha bathing her ſelf in a ſecret place, I had not fallen into that wickedneſs. But my mind ran ſo upon the naked woman till it ſuffered me not to ſleep till I had committed abomination. For while my Father Jacob was away at his Father Iſaac's, and I in Gader hard by Ephrata, a houſe of Bethleem, Bilha fell 4. drunken, and as ſhe lay aſleep uncovered in her chamber, I went in ſo, & ſeeing her nakedneſs wrought wickedneſs with her, and leaving her aſleep went my way

8 Wilful ignorance

Diſcommodities of ignorance.

Ringleaders to fornication.

1. A greedy eye.

2. Cloſe company with women.

3. Buſie queſtions.

4. Drunkenneſs.

way. By and by an angel of God be wzai-ed my wickedneſs to my Father Jacob, who coming home mourned foz me, and touched not Bilha any moze. Therefoze look not upon the beauty of Women, nei-ther muſe yon upon their doings, but walk ye with a ſingle heart in the fear of the Lozd God buſying your ſelves about ſome wozk, and keeping your ſelves occupied ei-ther in learning oz about your flocks, until ſuch time as God gibe you ſuch wibes as he liſteth, leſt you do ſuffer as I habe done. I durſt not look my Father in the face to his dying day, nor ſpeak to any of my bze-thzen foz ſhame. My conſcience biteth me eben yet ſtill foz my ſin. But my Father comfozted me, and pzayed foz me unto the Lozd, that his wzath might paſs away from me, as the Lozd himſelf ſhewed unto me. Therefoze from that time fozth I was kept from ſinning any moze: And you my Childzen likewiſe keep to that I ſhall tell you and you ſhall not ſin; foz Foznication is the deſtruction of the ſoul ſeparating it from God and making it to dzaw unto Idols, becauſe it leadeth the mind and un-derſtanding into errour, and bzingeth men to their Gzabe befoze their time. Foz whozedom hath undone many men: and although a man be ancient oz noble, yet doth

Nothing ſo ſecretly done, but it ſhall be open.

A godly caveat.

Labour a preſerva-tive from fornicati-on.

A guilty conſci-ence is a great bur-then.

The frui of forni-cation.
1 Deſtru-ction of the ſoul.
2 Idolatr

3 Shortness of life. 4 Ignominious shame. Josephs chastity rewarded.

both this make him a laughing stock both before Belial, and the sons of men. But Joseph, because he kept himself from all women, and cleansed his thoughts from all fornication found favour both before the Lord and men. The Egyptian woman did much to him by using the help of witches, and by offering him slauber sauces: but the purpose of his mind admitted no noisom desire. For this cause the God of our Fathers delibered him from all death, both seen and unseen. For if fornication ober-rule not your mind, neither shall Beliarpzebail against you. Women are hurtful things, my sons, because that when they want power and strength against a man, they work guilefully to draw him to them by train: and whom they cannot obermatch in strength, him they obercome by deceit. For the Angel of the Lord which taught me, told me of them, that they be obermastered by the spirit of fornication more than men be, and that they be ever practising in their hearts against men, first making their minds to err by decking of themselves, then, shedding their poison into them by sight, and finally catching them prisoners by their doings: for a woman is not able to enforce a man. Therefore my

Properties of unchast women.

sons

sons fly fornication, charge your wives and daughters that they trim not their heads and will them to chasten their looks: for every woman that dealeth deceitfully in these things is reserved to the punishment of the world to come. For by such means were the watchers deceived before the flood: as soon as they saw them, they fell in love one with another, and conceived a working in their minds, and turned themselves into the shape of men, and appeared to them in their companying with their husband: and the women by conceiving the desire of them in the imagination of their mind, brought forth Giants. For the Watchers appeared to them of height unto heaven. Therefore keep your selves from fornication: and if ye intend to have a clear mind, keep your selves from all women, and forbid them likewise the company of men, that they may have also clean minds. For although continual companyings do not always work wickedness, yet breed they incurable stings to them, and to us everlasting shame before Belial, because fornication hath neither understanding nor godliness in it, and all enbie usnes dwelleth in the desire thereof; and for that cause shall ye enby the Children of Levi and seek to be exalted above them, but ye shall not be

A note for garish attire, and wanton looks.

An example of this mischief. Gen. 6.

Infectious company corupteth the mind.

Envy accompanieth fornication, shame followeth. Gen. 4.9.

be able to compass it: for God will avenge them, and you shall die a dangerous death: for unto Levi and Juda hath the Lord given the sovereignty, and unto me and Dan and Joseph hath he granted to be Princes with them. Wherefore I charge you, hear Levi; for he shall know the law of the Lord and deal forth judgment, and offer sacrifices for all Israel, till the full time of Christ the chief Priest, because the Lord hath spoken it. I charge you by the God of heaven, that every of you do deal faithfully with his neighbour, and stick unto Levi in humbleness of heart, that ye may receive blessing at his mouth: for he shall bless Israel and Juda. God hath chosen Juda to be the King of all people, wherefore worship you his seed, for he shall die for you in battels both visible and invisible, and shall reign over you world without end.

He prophecieth of Christ.

Faithful dealing with neighbors.

Gen. 5. 19

Ruben having given his Children the foresaid charge, and blessed them, died: Then they put him in a Coffin, and carrying him out of Egypt, buried him at Hebron, in the double Cave where his Fathers slept.

The

The Teſtamen of *Simeon*, made to his Children at his death, concerning Envy.

The heart in womans mouth, the face,
the ſword, the wolf, the cap:
All theſe paint out the envious race,
that run to their miſhap.

The Testament of

SIMEON.

THe copy of Simeons words which he spake unto his sons at his death in the hundred and twentieth year of his life in the which Joseph died. For they came to visit him upon his death bed, and he sitting up, kissed them, saying,

Hearken, my children, hear me your Father Simeon, whatsoeever I have in my heart. I am my Father Jacobs second son, and my Mother Leah named me Simeon,
Gen. 29. because the Lord heard her Prayer. I became very mighty, I went through with my doings, and was not afraid of any thing. For my heart was stout, my mind unmoveable, and my stomack undiscourageable: for hardiness is given of the
Hardiness of whom it is, Gen. 37. highest into mens souls and bodies. In those days I envied Joseph, because my father loved him: I hardened my heart against him to kill him, because the prince of errour sending forth the spirit of envy, so blinded my mind that I could not take heed to spare my Father Jacob. But his
Man purposeth, God disposeth. God and the God of his fathers sending his angel, did rid him out of my hands. For while I went into Sichem to carry fare for our flocks, and Ruben into Dotaim,

where

where all our necessaries were laid up in store: our brother Juda sold him unto the Ishmaelites: and therefore when my brother was come again, he was sorry, for he intended to have conveighed him safe again to our Father. But I was angry with Juda, for letting him go alive, and bare him grudge five months after: howbeit God letted me and restrained the working of my hands; for my right hand was half withered up for iii days together. Then did I perceive my sons) that that befel me for Josephs sake: whereupon I repented soon after, and besought the Lord to restore my hand, and I would abstain from all rancour, envy and folly. For I knew I had conceived a wicked thought against the Lord, and against my Father Jacob, for my Brother Joseph's sake whom I envied.

Envi described.

Now therefore my children keep your selves from the spirits of errour and envy. For envy over-ruleth the *a* mind of every man, suffering *b* him not to eat or drink in rest, or to do any good thing, and is always egging him to *c* slay the party whom he envieth, and *d* pining away at his prosperity. Two years together I punished my soul with fasting in the fear

a Blindeth the mind. *b* hindreth sustenance *c* provoketh murther. *d* Pineth at mens prosperity

of the Lord. For I knew that the way to deliver me from enby was the fear of the Lord. If a man flie unto the Lord, the wicked spirit flieth from him, so as his mind becometh meek, and of spiteful he becometh pitiful, bearing no grudge towards such as lobe him, and so his enby ceaseth. And because my Father saw me sad, he asked me the cause of it. To whom I lied, saying; I habe a pain in my stomack, for I was sorriest of all my brothers, for that I had been the cause of Josephs selling into Egypt. And when I came unto Egypt, and was put in ward by him as a spy; then perceibed I, that I was justly punished, and I was not sorry for it. But Joseph being a good man, and having Gods spirit in him, and being full of pity and mercy, minded not to do me any harm, but lobed me as well as the residue af my brethren. Therefore my children keep your selbes from all spite and enby, and walk in singleness of mind and good conscience, after the example of your Fathers brother, that God may gibe you grace, glory, and blessedness, upon your heads as you see in him. Of all the days of his life, he did neber cast us in the teeth with it, but lobed us as his own soul

A remedy against envy.

Gen. 42.

Joseph merciful to his brethren Gen. 50.

soul, and more than his own Children, honouring us, and giving us riches, cattel and corn abundantly. You therefore my Children, love ye one another with a good heart, and put from you the spirit of Envy; for it maketh a mans soul to grow savage, marreth his body, breedeth wrath and war in his thoughts, setteth his blood on fire, driveth him out of his wits, and suffereth no reason to bear any sway or rule. Moreover, it taketh away his sleep, disquieteth his mind, and maketh his body to tremble. For even in sleep some spice of imagined malice gnaweth him, cumbring his soul with Spirits of mischief, making his body ghostly; and his mind affrighted with trouble, and appearing unto men, as it were with a pernicious Spirit and pouring out of poyson. Therefore was Joseph fair of face, beautiful and comely to behold, because no wicked thing dwelt in him, for he had a countenance clear from cumberance of mind. And now my children let your hearts be meek before the Lord, and walk right before man; so shall ye find favour both with God and man: and beware that ye fall not to whoredom. For whoredom is ℣ mother of all naughtiness

A sure token o good.
Properties of Envy.
1 Corruption of life.
2 Distemperature of body.
3 Small sleep.
Gen. 39.

A token of a quiet mind.

Effects of whoredom. Gen. 49.

separating a man from God, and sending him to Belial. For I have seen in Enochs writings, that you and your Children shall be corrupted with whoredom, and do Levi wrong by the sword. But they shall not prevail against Levi, because he shall fight the Lords battels, and take all your tents, and very few shall be divided to Levi and Juda, for he shall be your Captain, as my Father Jacob prophesied in his blessings. Behold I tell you all these things aforehand, that I may be clear from the sin of your souls. Now if you put from you all envyousness, and all stiffneckedness, all my bones shall flourish as a rose in Israel, and my flesh as a Lilly in Jacob, and my savour shall be as the sent of Libanus, and my holy ones shall be multiplied as the Cedars for ever, and their boughs shall spread out in length forever-more. Then shall the seed of Canaan perish together with all the remnant af Amalek. All the Cappadocians shall perish and all the Scythians shall likewise be destroyed. Then shall the land of Cham fail, and all the people go to wreck. Then shall the Earth rest from trouble, and all men under Heaven from war. Then shall Sem be glorified, when the great Lord God of

Parents teaching not their children are guilty.

Commodities of concord.

Exod. 17.

Israel

Israel appeared upon earth as a man, to save Adam in him. Then shall the spirits of errour be trodden under foot, and men shall reign over hurtfull fiends: then shall I arise again in joy, and bless the highest in his wonderfull works: for God taking a body upon him, and eating with men shall save men. And now my children obey Levi, and you shall be delivered by Juda: and advance not your selves above these two tribes, for of them two shall the saving health of God spring unto us. For the Lord shall set up, of Levi the Prince of Priests, and of Juda the King of Kings, God and man So shall he save all the Gentiles, and the off-spring of Israel. For these things sake I charge you to command your children to keep these things throughout all their generations. John 1. The fruit of obedience. Gen 49. 1. A note for parents.

And Simeon making an end of these his sayings and commandments to his children, slept with his Fathers, when as he was of the age of an hundred and twenty years. And then they laid him in a coffin of wood that rotteth not, that they might carry his bones again into Hebron, and they conveyed him privily in the way of the Egyptians. For the Egyptians kept the bones of Joseph in the Kings trea-

ſure. For their Inchanters told them that whenſoever Joſephs bones were carried away, there ſhould be ſuch a plague of miſt and darkneſs among the Egyptians, as one brother ſhould not know another, no not eben by torch-light; and Simeons children bewailed their Father according to the law of mourning, and continued in Egypt till the day of their departing thence under the hand of Moſes.

The

The Teſtament of *Levi*, made to his Children at his Death, concerning Prieſthood.

Flie ſin, be juſt, rage not, give light,
Ye preachers of Gods Word:
For what elſe ſheweth Sun and Moon,
Dame Venus, Wolf, and Sword?

LEVI.

THe copy of Levies wozds, namely, which he ſpake to his children concerning all the things which they ſhould do; and which ſhould happen unto them until the day of judgment. He was in health, when he called them unto him, foz he knew befoze when he ſhould die. So when they were come together he ſaid unto him.

Levi his birth and countrey Gen. 34.

I Levi was bzed and born in Charran, and afterwazd came with my Father into Sichem. I was at that time but young about 20 yeers old, when I helped my bzother Simeon revenge our Siſter Dina againſt Hemor. Now as we were feeding of our flocks in Abelmuel, the ſpirit of the underſtanding of the Lozd came upon me, and I ſaw all men undermining their own ways, and how unrighteouſneſs had built her ſelf a foztreſs, and wickedneſs ſat upon the thzone thereof. And I was ſozry foz mankind, and beſought the Lozd to ſabe them. then there fell a ſleepupon me and I ſaw a bery high mountain: It was the mountain of Aſpis in Abelmuel. And behold the heabens opened, and the An-

gel

gel of God said unto me, Levi, come hi- Christ.
ther; and I went from the first heaven to
the second, and there saw the water hang-
ing between the one and the other. And
I saw the third heaven much brighter
than them both: for the height thereof was
infinite. and I said to the Angel, what
meaneth this? And the Angel answered Christ.
me. Marvel not at these things, for thou
shalt see four heavens yet brighter, and
without comparison, when thou comest
up to them. For thou shalt stand by the
Lord, and be his Minister and utter his se-
crets unto men, and preach of the deliverer
of Israel which is to come: by thee and by
Juda, the Lord will appear to men to save
all mankind in them. Thy life shall de-
pend upon the Lord, by him shall thou have
thy fields, vineyards, fruit, gold and sil-
ver. Therefore hearken as touching the se-
ven heavens. The lowest is most lowring, 1.
because it is nearest to all the unrighteous-
ness of men. The second hath fire, snow, 2.
and ice, prepared by the Lords appoint-
ment against the day of Gods rightfull
judgment. In it are all the spirits of ven-
geance for the punishing of the wicked. In
the third are the powers of hosts ordained 3.
against the day of judgment, to take ven-
geance

geance upon the spirits of error and Be-
4 lial. In the fourth above these, are the
Saints: for in the higher places dwelleth
5 great glory in the holy of all holies above
all holiness. In the next unto this are the
Angels that do serve in Gods presence,
and seek his favour in all the ignorances
of the righteous. They offer to the Lord
the sweet savour of a reasonable service a
6 sacrifice without blood. In the other that
is under this, are the Angels that bring
answers from the Angels in Gods pre-
7 sence: In that which is above it, are the
thrones and potestates, wherein is con-
tinual offering up of hymns unto God.
Therefore whensoever the Lord looketh
upon us all of us are moved; yea, and
even Heaven, earth and the bottomless
deep are moved at the sight of his great-
ness, but the children of men being witless
shall sin and provoke the highest unto
wrath: Now therefore understand that the
Lord will execute judgment upon the chil-
dren of men: Because that men will still
continue in unbelief and unrighteousness,
even when the same shall cleave asunder,
the Sun be darkened, the waters dryed
up, the fire quake, and all creatures be
troubled at the fainting of the invisible

Spi-

Spirit and the spoiling of hell in the passion of the highest: therefore shall they be condemned to punishment. The highest then hath heard thy prayer to separate thee from unrighteousness, and to make thee his son and servant, and a Minister in his presence, a lantern of knowledge to lighten Jacob thoroughly, and to be as a day-son among the children of Israel; and unto thee and thy seed shall the power of blessing be given, till God visit all nations in the bowels of the mercy of his Son for ever. Nevertheless, thy sons shall lay their hands upon him to crucifie him, and for this cause is wisdom and understanding given unto thee, to give thy children knowledge of him, because that if they bless him, they shall be blessed, and they that curse him shall perish in his sight. And the Angel opened me the gates of heaven, and I saw the holy Temple, and the highest sitting on the throne of glory, and he said unto me: Levi, I have given thee the blessings of the Priesthood, till I come my self to dwell in the midst of Israel. Then the Angel brought me down to the earth, and gave me a shield and a sword, saying; Execute vengeance in Sechem for Dina, and I will be with thee,

A minister what he should be of himself not righteous. Mat. 5.

End of the priesthood prophesied.

Christ his passion prophesied.

Christ.

thee, for God hath sent me, and at that
Gen. 34. time I slew the sons of Hemor, as it is
written in the tables of Heaven. And I
said unto him, Lord I pray thee tell me thy
name, that I may call upon thee in the
time of my trouble. And he answered, I
Christ our Redeemer am an Angel which excuseth Israel, that
he might not be stricken for ever, because
all wicked spirits lie in wait for him. After
ward being waked as it were out of sleep,
I blessed the most high, and the Angel
that excuseth the off-spring of Israel, and
all righteous men. And when I came to
my Father, I found an Asp of brass,
whereupon the hill took the name of Aspis
which is hard by Gebar on the right side
of Abila. And I laid up these sayings in my
heart, and I counselled my Father and my
Brother Ruben to persuade the sons of He-
The zeal of a Minister, mor to be circumcised, because I was zea-
lously grieved for the abomination which
they had wrought in Israel. For first of all
Gen. 34. I killed Sichem, and then Simeon killed
Hemor, and after this came our brethren,
who smote the City with the edge of the
Gen. 34. sword. When my father heard of it he was
angry, because they had received circumci-
Gen. 49. sion, and were killed afterward, and there-
fore he dealt otherwise with us in blessing.

For

for we sinned in doing it against his will and he fell sick the same day. But I knew that the Lord intended evil to the Sichemites, because they had purposed to have done the like unto Sara, as they did unto our Sister Dina? but God letted them. And they persecuted our Father Abraham (as then a stranger) and carried away his Cattel, and furthermore did beat Joblab very sore, who was born in his house. After the same manner dealt they with all other strangers, taking away their wives from them by force, and driving the men themselves out of their countrey. For which cause the wrath of the Lord came upon them in the end. And I said to my father, Sir, be not offended, for God will bring the Canaanites to nothing before thee and give their land unto thee and unto thy holy one after thee. For from henceforth Sichem shall be called thy city of fools, because that as men do scorn fools, so have we scorned them for their working of folly in Israel, in taking away our sister for to defile her. Then came we into Bethel, and there when I had sacrificed threescore and ten days together, I saw the thing again as I had seen it before. And I saw seven men in white rayment, saying unto me,

The manner, not the doing rebuked.

The sin of the Sichemites.

Raped Dina.

persecuted strangers.

Gen. 12.

Ravished their wives.

Gen. 35.

The Ministry described.

Up,

Up, put on the Stole of Priesthood, the Crown of righteousnes, the Rational of understanding, the Robe of truth, the Exod. 28. Levit. 8. Breast-plate of faith the Mitre of holynes and the Ephod of prophesie. And so every of them bringing something with him, did put them upon me, saying. Be thou hence forth the Lords Priest, thou and thy seed for evermore. The first of them anointed me with holy Oyl, and gave me the Scepter of judgment. The second washed me with clean water, and fed me with Bread and Wine, that is, to wit, with the most Holy of Holies, and cloathed me with a glorious Robe down to the ground. The third did put upon me a Silken garment like to an Ephod. The fourth girded me with a girdle like to Purple. The fifth gave unto me an Olive bough, very full of fatnes. The sixth did set the Mitre of Priesthood upon my head. The seventh filled my hands with incense to the intent I should execute the office of a Priest unto the Lord And be said unto me, Levi, unto three principal things is thy seed appointed of God; namely, to be a sign of the glorious Lord that is to come: he that believeth shall be the first. The great lot shall not fall upon him, the second shall be in Priesthood and

The three blessings of the family of Levi. Christ prophesied.

the

the third shall have a new name, because a king shall rise up in Juda, and renew my Priesthood according unto the figure of the Gentiles, among all nations. But the coming of him is unutterable, as who shall be the Prophet of the highest, born of our Father Abraham. All the pleasant things of Israel shall be given unto thee and to thy seed and you shall eat all that is fair to see to, and thy seed shall distribute the Lords Table, and of them shall be high Priests, Judges and Scribes; for in their mouth shall the holy things be kept. When I awoke, I perceived that this vision was like the other, and I laid it up in my heart, and shewed it not unto any man living upon the earth. The first two days I and Juda went to our grandfather Isaac, and he blessed me according to all the sayings of the visions that I had seen, but he would not go with us unto Bethel. But when we came to Bethel, my father Jacob saw in a vision concerning me, that I should be their Priest before the Lord. And he arose in the morning, and tithed all things to the Lord by me. Then came we to Hebron to dwell there, and by and by Isaac called me to expound the Law of the Lord, according as Gods angel had shewed it

A distributing excludeth the sole receiving of the Sacrament.

Exod. 29: Lev. 1. 2. 3.

it to me, and he taught me the law of Priesthood, Sacrifices, Burnt offerings, Firstlings, Free-will offerings, and offerings for health. Every day he taught me understanding, and called upon me continually before the Lord, saying, My son give no ear to the spirit of fornication, for he will follow thee and defile the holy things by thy seed: Therefore take thee a wife in thy youth, such an one as hath not any blemish nor uncleanness, nor is of the kindred of the Allophytes or of the Gentiles. And before thou enter into the holiest, wash and likewise ere thou sacrificest, and also when thou hast done, offer unto the Lord fruites of the twelve trees that are ever green, as my father Abraham taught me to do: and the fruit of all clean beasts, and of clean fowls offer thou in sacrifice, Likewise offer up thy first born of all things, and the firstfruits of thy Wine, and sprinkle thy Sacrifices with Salt. Now therefore my Sons, keep ye all the things that I command you; for whatsoever I have heard of my Fathers, that have I told unto you. I am clear from all the wickedness and sin, which you shall commit to the end of the world. Ye shall work wickedness against the Saviour of the world, and ye shall re-

Anexhortation for ministers. A minister may be married. Levit. 21.

He must come with a pure mind to execute his office. Lev. 1. 2.

A comfort for godly parents. Prophecy of the destruction of Israel.

duce

over Israel, stirring up much evil against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtiness. The veil of the Temple shall be rent in sunder to discover your foulness, and ye shall be scattered as prisoners amongst the Heathen, and be scorned, cursed and trodden under foot. Nevertheless, the House which the Lord shall chuse, shall be called Jerusalem, as the Book of Enoch the righteous containeth. Wherefore when I was twenty and eight years old, I took a Wife whose name was Melcha, and she conceived and bare me a son and called his name Gershon, because we were but strangers in our land: For Gershon signifieth banishment. Now I knew of him that he should not be of the chief degree. The 2d. was Caath who was born the five & thirtieth year. I saw a vision Eastward, how all the congregation stood up aloft, and therefore I called his name Caath, which signifieth the beginning of greatness and learning. The third was Merari, who was born in the five and fiftieth year of my life: And because his mother was hardly delivered of him, she called him Merari, which is as much as to say, my bitterness. And

The Realm plagued whose Ministry is wicked.

Gen. 36. Levi his progeny.

Exod. 6.

in the threescore and fourth year of my life was my daughter Jochebed born in Egypt: and so was I honour: we among my brethren. Also my son Gershon took him a wife, which bare him Libni, and Schimi. The sons of Caath were Amram, Yshar, Hebron and Uziel; and the sons of Merari were Mahali and Mushi. In the fourscore and fourteenth year of my life, Amram took unto wife my daughter Jochebed, because that he and she were born both on one day. I was eight years old when I entred into the Land of Canaan, and eighteen years old when I entred into the office of priesthood. At eight and Twenty years old I took a wife, and at fourty years old I entred into Egypt, and behold ye be now my childrens children in the third generation. Joseph died in the hundred and tenth year. And now my Children, I warn you, fear the Lord your God with all your heart, and walk plainly in all things, according to his Law. Moreover, bring up your Children in learning that they may have understanding by reading the Law of God without ceasing all their life long. For whosoever knoweth Gods law shall be honoured: and go whereseever he will, he shall be no stranger: also he shall be

Levi made Priest at 18 years Married at 2.

A note for Parents.

Blessings of the learned minister.

more friends than his forefathers had, and many shall be glad to serve him, and to bear the law at his mouth. My sons, deal rightfully upon earth, that you may find Heaven, and sow good things in your minds, that you may find them in your life. For if ye sow evil things, ye shall find and reap all manner of cumbrance and trouble. Get ye wisdom in the fear of God, for if captivity come, and Cities and Countries be destroyed, gold and silver and all possessions perish; but none can take away the wise mans wisdom save only the blindness of ungodliness and sin. For his wisdom shall become a shield to him among his enemies, and make a strange countrey to be as his own home, and cause him to find friendship in the midst of his foes. If he teach and do such things, he shall sit with Kings, as did our brother Joseph. And truly my Children, I know by the writings of Enoch, that in the end ye shall do wickedly, laying your hands most spitefully upon the Lord, and through you, your brethren shall be confounded, and made a scorning stock to all nations. Howbeit our Father Israel is clear from the wickedness of the high Priest, which shall lay hands upon the Saviour of the World.

Wisdom a precious Jewel.

Sin blindeth wisdom.

Commodities of wisdom.

Christ his death, and spitefulness of the Jews prophesied, Mat. 27.

The Heaven above the earth is clean, and you be the light of the Heathen, as the Sun and the Moon. What shall all the heathen do, if you be overdarkned with wickednes, and bring curstedness upon your country folk, for whose sakes the light of the world is put into you, to inlighten all men withall; This light of the world shall you most wilfully steal, and teach commandments contrary to the righteousness of God. Ye shall purloin the Lords offering, and filch away pieces of it. Yea before you do your sacrifices unto ỹ Lord ye shall steal away the choicest things, and eat them disdainfully with harlots teaching commandments of covetousness. Ye shall defile married women, and inforce maidens in Jerusalem, you shall match your selves with whores and harlots, you shall take the daughters of the Heathen unto wife, purifying them with unrighteous purifying, and your mingling shall be like unto Sodom and Gomorrah, and ye shall be swoln with wickednes in the Priesthood, insomuch that you shall most disdainfully and spitefully laugh the holy things to scorn, not only vaunting and boasting your selves against men, but also being puffed so in upwith pride against the Com-

Ministers what they ar

The wicked Priesthood and their misery described. 1 Sam. 2.

mand

mandments of God. For this cause shall the Temple, which the Lord shall have chosen, be undoubtedly left desolate in uncleanness, and you your selves become captives to all Nations, and be loathed & abhor'd among them, & receive endless shame & confusion, through Gods rightfull judgment: and all that see you shall shun you. And were it not for our Fathers, Abraham Isaac, and Jacob, there should not one of my seed be left upon earth. Furthermore I know by the Book of Enoch, that ye shall go astray by the space of threescore and ten weeks, and defile the Priesthood, stain the Sacrifices, destroy the Law, despise the sayings of the Prophets, frowardly persecute righteous folk, hate the godly, abhor the sayings of soothfast men, and call him Heretick that goeth about to renew the Law by the power of the highest: and in the end ye shall kill him out of hand, as you think, not knowing that he shall rise again, and so shall ye receive his innocent blood willfully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the Heathen and despair shall vex you, till

Aprophecy of the r destruction.

Aprophecy of Christs persecution.

Mark the right portraiture of the shaveling generation.

Christ and his members.

he visit you again and mercifully receive you through faith and water. And forasmuch as ye have heard of the threescore & ten weeks, hear ye also of the Priesthood. For in every Jubile shall be Priesthood. In the first Jubile the first anointed into the Priesthood shall be great, and talk to God, as to his father, and his Priesthood shall be full of the fear of the Lord, and in the day of his gladness he shall rise up unto the salbation of the world. In the second Jubile, the anointed shall be conceived in the heabiness of ẏ beloved sort, and his Priesthood shall be honourable, and he shall be honourable, and he shall be glorified as
3 amongst all men. The third Priest shall be
4 taken up in sorrow, and the fourth shall be in grief, because the multitude of iniquities shall be laid upon him, and throughout all Israel every man shall hate his neighbour. The fifth shall be held fast in dark-
5 ness, and likewise the sixth & the seventh.
6 And in the seventh shall be such abom-
7 nation both before God and man, as I am not able to express, Howbeit that the doers thereof shall not be known. For this cause shall they be in captivity and corruption, and their land and substance shall be destroyed, but in the fifth week they shall

Ergo faith & the holy Ghost justifieth and not merits.

retur

return into their desolate country, and renew the Lords house. In the seventh week shall come idolatrous Priest, covetous luxurious, unrighteous scribes, and filthy adulterers of men, children, and beasts. After that the Lord hath sent vengeance upon them [illegible] priesthood, then will God raise up a new Priest, unto whom all the Lords words shall be opened, and he shall execute true judgment upon earth many days and his star shall arise in heaven. As a king shall he kindle forth the light of knowledg in the open shining of the day, and he shall be magnified over all the world, and be received and shine as the sun upon the earth, and drive away all darkness, and there shall be peace upon all the earth. In his days the heavens shall rejoice, the earth shall be glad, the clouds shall be merry, the knowledg of the Lord shall be poured out upon the earth as the waters of the Seas, and the Angels of glory that are in the Lords presence shall rejoice in him. The heavens shall be opened, and out of the temple of glory shall sanctification come upon him with the Fathers voice, as from Abraham the Father of Isaac, and the glory of the highest, shall be spread out upon him, and the spirit of understanding

Christ & his true minister described.

Christ lightneth the world.

Baptism of Christ prophesied.

and ſanctification ſhall reſt upon him; whereof he ſhall give abundantly & mightily to his children in truth for evermore, and there ſhall none ſucceed him from generation to generation world without end. In his Prieſthood all ſin ſhall come to an end, and the unrighteous ſhall ceaſe from their naughtineſs: but the righteous ſhall reſt in him, and he ſhall open the gates of Paradice, and ſtay the threatning ſword againſt Adam; and feed the Lambs with the fruit of life, and the ſpirit of holineſs ſhall be in them. He ſhall bind up Belial, and give his own children power to tread down hurtful ſpirits; and the Lord ſhall rejoice in his children, and accept them as his beloved for evermore. Then ſhall Abraham, Iſaac, and Jacob be glad, and then ſhall I and all Saints rejoice. Now my children ye have heard all. Therefore chuſe unto you either light or darkneſs, either the Law of the Lord, or the works of Belial: and we anſwered our Father, ſaying: We will walk before the Lord according to his Law. And my Father ſaid, the Lord is witneſs, and his Angels are witneſſes, and I am a witneſs, and you your ſelves are witneſſes of the words of my mouth: And when we had anſwered. We will

No prieſthood ſhall ſucceed Chriſt, prieſthood of Chriſt how beneficial.

Chriſt our propitiation. Chriſt giveth power to his to tread down ſpirits.

The Testament of

JUDA.

THe Copy of all the sayings of Juda, which he spake unto his Children at the time of his death: when they were come together before him he said unto them.

I was my fathers fourth son, and my mother called me Juda, saying, I thank the Lord for that he hath given me a fourth son. I was swift of foot and painful in my youth, and obeyed my Father in all things, and blessed my mother and my mothers sisters: And when I came unto mans estate, my Father Jacob prayed over me saying: Thou shalt be a King and prosperous in all things. Behold, God gave me grace in all my works both abroad, and at home. Upon a time I saw a Hind, and ran after her, and caught her, & made good meat of her for my Father. Also I out ran the Roes, and overtook all things that were in the fields, insomuch that I caught a wild Mare, and tamed her. I plucked a Kid out of the mouth of a Bear, and taking him by the paw overthrew him, and rent asunder all wild beasts that turned upon me, as if I had been

Juda his exhortation.

The duty of children.

Valiantness of Juda: the gift of God.

1

2

3

The manhood of Juda.

been a dog, I encountred with a wild Boar, and ouer-running him tare him in
5 pieces. In Hebron a bastard Lyon leapt upon a Dog; and I catching him by the tail, flung him away by and by, and he
6 brast asunder. In the borders of Gare a wild Bull was feeding in the fields, and I took him by the horns, and swinged
7 him about, and finally killed him. There came two Kings of the Canaanites armed upon our flock, and much people with them, and I alone running unto the flock, stept to King Sur, and striking up his legs, ouerthrew him, and so slew him.
8 Also I killed another King named Thaphes sitting on his Horse, and so scattered
9 all their people. I ouertook King Achor a Giant on Horse-back, shooting forward and back-ward, and throwing a stone of threescore pound weight upon his horse. I ouerthrew him and killed him, and fighting two hours with Achor, at length I clabe his shield, and maimed his feet, and finally slew him. As I was pulling off his breast-plate, behold eight of his friends assailed me. whereupon I filled my hands with stones & slinging them at them with a sling, slew four of them, and put the other four to flight. Also our Father Ja-

cob

cob slew the Giant Beelisa King of all the Kings, who was mighty and huge, of the stature of twelve cubits. By reason whereof fear fell upon them, and they left their fighting against us. For this cause my Father was careful of me, when I was in battel with my Brethren. He saw in a vision concerning me, that the Angel of strength followed me every where to the intent I should not be overcome. The second handsel was a greater battel to us than that which we had at Sichem; insomuch that in fighting valiantly with my Brethren, I chased a thousand men, and slew of them two hundred persons and four of their Kings, and following after them, scaled the walls of their city, and there slew two Kings more: and so we delivered Hebron, and led them all away as Prisoners. Then the next day we went to a strong, walled, & unapproachable city, called Areca, which threatned to kill us. Therefore I and Gad went to the east side of the city, and Ruben and Levi unto the West & South side. They that stood upon the walls supposing there had been no more but Gad & I, did set fire upon us while in the mean time my brother that lay in scale, brake out upon the other two sides, The valiantness of Jacob.

sides, and skaling the walls with ladders entred the city ere our enemies wist it, and so we won it by the Swoord, and set fire upon the Tower, and burnt it up with
10 such as were fled into it. As we returned the men of Thaffie lay in wait for our prey, and took it with our children. But we followed them to Thaffie and slew them and burned their City, spoiling all that was in it. And while I was at the waters
11 of Gureba, we fell upon the men of Jobel that came against us in battel, and slew and spoiled both them, and also their complices, that come to their aid from Selon, so as we gabe them no respite to return again upon us. The fifth day after there came men from Machir to fetch away our prisoners, whom we met in battel, notwithstanding that they were a mighty host, and slew them before they could get up to the place that they came
12 from. And when we came to their City, their women rumbled down stones upon us from the top of the hill whereon their city stood: but I and Simeon coasting to the backside of the town, got unto the higher places, and destroyed the whole city. The next day it was told us that the cities of two Kings came against us with a huge

Host,

Post. I therefore and Dan faining our 13
selves to be Amorrheans, and fellows
with them, went into their City and ta-
king the entrances in the dead time of
the night, did set the gates wide open to
our brethren that came after us: by
means whereof we destroyed them and all
that they had, and when we had sacked the
city, we did cast down the three walls
thereof. Then went we to Thamua, which 14
was the refuge of all the Kings for their
wars. Where being angry for a hurt
that I took, I charged upon those that
stood about me: but they threw down
stones out of slings upon me, and shot ar-
rows at me, and had killed me but that my
brother Dan rescued me. Therefore we
came running upon them in a rage, and
put them all to flight: and they passing by
another way, went and sued humbly un-
to my Father, who made a Covenant
with them, so as we did them not any
more harm, but received them into league
with us, and delivered them all their pri-
soners. Then builded I Chamma and my
father builded Rhambahel. Twenty years
old was I when this war was made,
and the Canaanites were afraid of me,
and my Brethren. I had much cattel, and
my

my chief herdsman was Iran of Odellam, in whose company I saw Bersa King of Odellam, who made us a feast and with much intreatance gave me his daughter Bethsue to wife. Which brought me forth Er, Anan, and Silon; of which three, God slew two childless. For Silon lived, of whom some of you be the Children. My Father and we made eighteen years peace with his brother Esau and his children. When the eighteen years were past after our coming out of Mesapotamia, in the fourtieth year of my life, Esau our Fathers brother came upon us with a great strong Host, and was slain by the Bow of Jacob, and conveyed away dead unto Mount Seir. We also followed upon the Children of Esau, but his city was very strong with high walls, and gates of Iron and Brass, so as we could not enter into it, howbeit we did shut them up within it and besieged it. Now when they shewed not themselves abroad in twenty days together, I put my Helmet upon my head and in the sight of them all set up a ladder, and skaling the walls, slew four of their noble men with a stone of the weight of three talents. The next day Ruben and Gad went and slew three-

feare others. Then they offered peace, and we by our Fathers advice receibed them into tribute. And they gave us two hundzed quarters of cozn, fibe hundzed bates of oyl, and a thousand and fibe hundzed measures af wine, untill we went down into Egypt. After this my Son Er married Thamar, of Mesapotamia, the daughter of Aram. Now Er was a very wicked Imp, and doubted mueh of Thamar, because she was not of the land of Chanaan. Therefore the Angel of the Lozd slew him the third night after his marriage, when he had not yet accompanied with her, by reason of his mothers subtlety, and so died in his naughtiness, for she was lorh that he should habe had any childzen by her.

Er and Anan slain for not using the benefit of lawful marriage.

When Anan was marriageable, I gabe Thamar unto him, and he likewise of a spite accompanied not with her notwithstanding that he lived a full yeare with her, and when I rhzearned him, then he compained with her, but yet by his mothers commandment he let his seed fall upon the ground, and so also he died in his wickednes. I minded to habe given her unto Sylon also, but my wife Bethsue would not suffer me. Foz she spited Thamar be-

cause she was not of the daughters of Chanaan, as her self was. Now I know the offspring of Chanaan was mischievous, but yet did youthful fancy blind my heart. And as I beheld her pouring out wine, I was deceived with drunkenness, and fell in love with her.

Fornication a fruit of drunkenness.

Upon a time while I was away, she married Sylon to a woman of Chanaan; which her deed when I understood, I cursed her in the bitterness of my soul, and so she died in the wickedness of her sons. At two years after these things, as I went to shear my sheep, Thamar decking her self like a Bride, set her down at the gate of the City: For it was the custom of the Amorites, that their Brides do set themselves forth at the gates of their cities, by the space of 7 days together, to be abused by fornication. I therefore being drunken with the waters of Horek, knew her not, by reason of wine, insomuch that her beauty together with the attire in decking of her self deceived me, and thereupon turning aside unto her, I said, shall I come in unto thee? and she answered, what wilt thou give me? and I gave her my staff, and my Girdle, and the Crown of my Kingdom. Upon my companying with her

Gen. 38.

An intolerable custom of the Amorites, Apparel, Beauty & wine provoketh whoredom.

Fornication is chargeable.

her, she conceived: afterward, I not knowing my self to have been the doer thereof, would have put her to death for it; but she having kept my pledges in store, shamed me with them: and when I had heard my own words of her in secret, which I had spoken to her when I lay with her in my drunkenness, I could not put her to death because it was of the Lords doings, but I touched her not any more to my dying day. For when I had done this abomination in Israel, lest she might work wiles with me, I said I would fetch my pledges again of her: but when I enquired for her,, the Townsmen said there was no bride in the city, because she came from another place, and had sat there but a little while, and she dreamed that no man knew of my going in unto her. Afterward we came into Egypt to Ioseph, because of the dearth. Six and forty years old was I when we came hither, and three-score and thirteen years have I lived here: And now my Sons hear me your Father in all things that I charge you with-all, and keep you all my sayings, in doing all manner of Righteousness before the Lord, and in obeying the commandments of the Lord God, and walk not

Happy are those that can cease from doing it.

after your own lusts, nor after conceits of your own minds, in the pride of your hearts, neither glory in the works of the strength of your youth, because it is sinfull in the sight of the Lord. For inasmuch as I gloried in my battels, and upbraided my brother Ruben with Bilha my Fathers Wife, because no face of any beautiful woman had yet deceived me, therefore the spirit of foolishness, and fornication fell upon me, so that I was overtaken both in Bethsue the Canaanite, and in Thamar the wife of my own sons. And I said unto my Father in Law, I have made my Father privy to the matter, and therefore I will take thy daughter to my wife. Whereupon he shewed me an infinite mass of gold in his daughters behalf (for he was a King) and decking her with Gold and Pearl willed her to pour out wine to us at the Supper. The beauty of the woman, and the wine together dazled mine eyes, and voluptuousness did so darken mine understanding, that I fell in love with her, and brake the commandment of God, and of my Fathers, and took her to wife. According to the intent of my heart, the Lord paid me home for it: for I had no joy of the children that I had by her.

It is sinful to any man to glory in his felicity.

See what it is to up braid men with their vice.

Children that marry without consent of parents plagued.

ber. Now therefore my Children be not drunken with wine, for wine turneth a mans understanding away from the truth, and kindleth in him the fire of lust, leading his eyes into error, insomuch as wine is a servant of the spirit of lechery, to further the feeding of the mind with voluptuousness, and so these twain bereave a man of all power. For if a man drink wine till he be drunken, he traineth his mind unto the filthy thoughts of lechery, and kindleth the body to carnal copulation. And if desired occasion serve, sin is wrought without shame. Such a thing is wine, my sons, for a drunken man is ashamed of nothing. Behold, it made both me and Thamar do amiss, so as I blushed not at the multitude in the city, but went aside unto her in the sight of all men, and committing a great sin in discovering the unclean pribities of my own sons. Through drinking wine I was not ashamed to break Gods Commandments, in taking a woman of Chanaan to Wife. Wherefore, my sons, he that drinketh wine had need of discretion, and the discretion that every man ought to use in drinking of wine is that he be ashamed to over-drink himself. For if he

Discommodities of wine.

Bindeth understanding.

A Servant of lechery.

Fruit of drunkenness. A drunken man is shameless,

Example.

Who ought to drink wine.

pass that bound, he forgetteth his understanding, and cleaveth to the spirit of error, which causeth the drunken man to talk filthily, and to do wickedly, and not to be ashamed, but to boast of his lewdness, thinking it to be good. He that committeth whoredom is bereft of his liberty, and becommeth a bond-slave of lechery, and cannot get out of it again, after the same manner that I was made naked. For I gave over my staff: that is to say, the stay of my tribe, and my girdle, that is, my power: and my crown, that is, the glory of my kingdom. Howbeit repenting these things, I forbare all wine and flesh unto mine old age, and was utterly unacquainted with all mirth. And the Angel of God shewed me that women should from time to time ouer-master all men, as well Kings as captives and bereave great men of their glory. For the poverty of a poor-man is a greater fence to him than is the strength of a mighty man. Therfore my children keep measure in drinking, for there are in it four noisom spirits, that is to wit, of concupiscence, of heart-burning, of lechery, and filthy gain. If ye drink wine merrily in the fear of the Lord with shamefastness, ye shall live: But if ye drink

Properties of a drunken man, filthy talk and wicked deeds.

Discommodities of whoredom.

Four noisom spiritsfollow drunkenness.

1 Concupiscence.
2 Heart-burning.
3 Lechery
4 Covetousness.

drink without regard of shame and fear of God, then turneth it to drunkenness, and dishonesty stealeth in. And if ye drink none at all, then shall ye not sin, neither in slanderous words, nor in quarrelling, nor in railing, nor in breach of Gods commandments, neither shall ye perish before your time. For Wine discloseth the secrets of God and man unto Strangers like as I bewrayed the secrets of God and of my Father Jacob to Bethsue the Chanaanite, which God hath forbidden to be disclosed. Also Wine is a cause of war and sedition. Moreover I charge you my sons that you love not money, nor look upon the beauty of women; for money and womanly beauty made me to overshoot my self in Bethsue the Chanaaite. And I am sure that these two things shall corrupt mine off-spring, and mar the wise men of my lineage, and hurt the Kingdom of Juda, which God hath given me for obeying my Father. For I never repined at my Father Jacob's commandments, but did whatsoever he willed me. And Abraham the Father of my Fathers blessed me to fight for Israel, and so did Isaac bless me likewise: and I know that the kingdom shall stand by me, but I have

Abstinence from wine what commodity it hath.

1 It slandereth not
2 It quarrelleth not nor raileth.
3 It breaketh not the commandments.
4 It perisheth not before the time.

Obedience to Parents how profitable.

read in the Books of Enoch the righteous that ye shall work wickedness in the latter days. Therefore my children keep your selves from lechery and covetousness, and give ear unto your Father Juda: for those things withdraw men from Gods Law, and blind the understanding of their minds, and teach them a pride, neither suffer they any man to shew mercy to his neighbour; they bereave his soul of all good things, & hold it down in pains and sorrows, also they disappoint him of his rest and sleep d and consume his flesh. Finally, e they hinder Gods sacrifices, neglect his blessings, disobey the speaking of the Prophets, and are offended at the word of godliness: for these two passions are contrary to the commandments of God. He that serveth them cannot obey God, because they dazle mens minds, and walk abroad as well anights as of days. My Children, covetousness leadeth men to Idolatry. For through doting upon money, he calleth them Gods which are not, and compelleth the infected party to grow more vilely out of kind. For monies sake I lost my children, and had not the penance of the flesh, and the humbling of my soul, and had not the pray-

The discommodities of Covetousness

a Full of pride.
b Merciless.
c Disquiers the soul.
d Consumes the body.
e Contemns Gods holy word.
The covetous and lecherous cannot fear God.
Idolatry the fruit of covetousness.

ers

ers of my Father Jacob been, I had died as now without children. But the God of my Fathers being merciful, and full of pity and compassion knew that I sinned through ignorance. For the Prince of error had blinded me, and I overshot my self as a fleshly man, and being corrupted with sin, knew not mine own infirmity, but thought my self to be invincible: Know ye therefore, my sons, that two spirits do wait upon a man; that is to wit, the Spirit of truth, and the Spirit of error, and in the midst between them is set the Spirit of understanding of the mind, whose property is to incline which way it listeth: the things that belong both to truth and untruth, are written in the breast of man, and God knoweth every whit of it, and none of all mens works can be hidden at any time from him, because all the privities and secrets of mens hearts are written before the Lord, and the spirit of truth beareth witness of all things, and accuseth all, and he that sinneth hath a burning in his heart and cannot lift up his face to his Judge. And now my children, love ye Levi, that ye may abide, and exalt not your selves above him, lest ye perish. The Lord hath

6.

Two Spirits wait upon a man.

hath given unto him the Kingdom, and unto him the Priesthood, and hath put the Kingdom (a) under the Priesthood. Unto Levi is given the Priesthood, and unto Juda the Kingdom, and God hath put the Kingdom under the Priesthood. Unto me he hath given the things that are upon the Earth, and unto (b) him the things that are in Heaven. As far as the Heaven surmounteth the earth, so far doth (c) the Priesthood surmount the Kingdom that is upon the earth. For the Lord hath chosen him above me to approach unto him, and to eat of his table, and to take the firstlings of the children of Israel, and thou shalt be as a Sea to him. For like as in the Sea both the righteous and unrighteous are in danger, and the one sort are caught Prisoners, and the other sort are inriched: even so shall all kind of men be hazarded in thee, some sinking in misery, and other some floating in prosperity. For in thee shall reign great whales which shall swallow up men as fishes and bring free-mens sons and daughters to bondage. They shall take away Wives, Houses, Lands, Cattel, and money by force, and wrongfully they shall feed ravens and other greedy fowls with many

a In respect that heavenly things are better than earthly, not in externalrule & government.

b Ergo, jure divino, the Pope can challenge noearthly power.

c Not in power and rule, but in the excellency of the office appertaining to God.

Tyrants & wicked men described and prophesied.

many folks flesh, and they shall prosper and flourish in naughtiness, and be exalted through covetousness, and there shall be false Prophets like Goms, which shall persecute all righteous men. But the Lord shall set them together by the ears among themselves, and there shall be continual wars in Israel, and my kingdom shall be knit up in strangers, till the Saviour of Israel come, even till the coming of the God of righteousness, that Jacob and all nations may rest in peace, and he shall maintain my Kingdom in peace for ever. For the Lord hath sworn to me, that the kingdom of me, and of my seed, shall never fail world without end. But I am here sorry my Children, for the filthiness, and treachery, and idolatry, which ye shall work against the Kingdom, by following Witches and Conjurers, by bowing your Daughters to deceitful Devils, by making them Inchanters Charmers and Strumpets, and by intermedling your selves with the abominations of the heathen, for the which things the Lord shall bring upon you a famine, and b pestilence, death and c sword, wrathfull d besiegement, and e devouring dogs, reproach f of friends and foes

Mutual discord is a plague for tyrants

Christ prophesied.

Note this ye that seek after witches for lost goods.

The misery of Jerusalem.

a Famine.

b Pestilence.

c Death & sword.

d Besiegment.

e Devouring dogs.

f Daily reproach.

foes, loss and g pain of eyes, slaughter h of your children, ravishings i of Wives, spoil of your goods, the burning k of your temple, the desolation l of your country, and the m captivity of your selves among all nations which shall geld some of you to make Eunuchs for their wives, but if ye return to the Lord with hearty repentance and humility, and walk in all the commandments of God, he will visit you with mercy, and lovingly deliver you from the bondage of your enemies. After this shall rise among you a Star out of Jacob, and a man shall spring out of my seed; which shall walk as the Day-sun of righteousness among the children of men, in peace and meekness and righteousness, and no sin shall be found in him. The heavens shall open upon him, to pour out the Spirit of blessedness upon him from the Father, and he shall shed out the spirit of grace upon you, and you shall be his children in truth, walking in his first and last Commandments. This is the off spring of the most high God, and the well spring of life to all flesh Then shall the Scepter of my Kingdom shine bright and out of your root shall spring the vessel of planting, in whom

g Loss and pain of eyes.
h Slaughter of children.
i Ravishing of Wives.
k Burning of the Temple.
l Desolation the country.
m Captivity.
A remedy for these, First, Repentance. Obedience.

whom shall grow up the Rod of righteousness unto the Gentiles, to judge and save all such as call upon him. After this shall Abraham, Isaac and Jacob rise up again to life, and I and the Princes my brethren, shall be your Scepter in Israel: Levi first, I next, Joseph the third, Benjamin the fourth, Simeon the fifth, Issachar the sixth, and so all the rest. And the Lord hath blessed us. Levi shall be the messenger of my presence, Simeon the power of my glory, Ruben Heaven, Issachar the Earth, Zabulon the Sea, Joseph the Mountains, Benjamin the Tabernacle, Dan the lights, Neptalim the Dainties, Gad the Day-sun. and Aser an Olive-Tree. And there shall be one people of the Lord, and one tongue, and there shall be no more the false spirit of Belial, because he shall be cast into endless fire. They that are buried in sorrow, shall rise in joy, and they that were poor for the Lords sake, shall be made rich. They that suffered penury, shall have plenty: and they that were weak, shall be made strong. They that died for the Lords sake shall wake up unto life, and run in Jacob: yea they shall run skipping and leaping, and they shall flie as Eagles for joy.

The most heavenly benefit of Christ his second coming.

A sweet comfort for the godly Christian, Mat. 5. Note.

The blessed estate of the Elect after death.

But

But the ungodly ſhall be ſorrowful, and the ſinners ſhall mourn, and all people ſhall glorifie the Lord for ever. Therefore my children, keep all the law of the Lord, for there is hope for all ſuch as walk aright. A hundred and nineteen years old do I die in your ſight. Let none of you bury me me in coſtly Cloaths, nor rip my belly, for ſo will Rulers do; but carry me back into Hebron with you. With theſe words Juda died: and his Children doing in all things as he commanded them, buried him with his Fathers in Hebron.

The

The Teſtament of *Iſſachar*, made to his Children at his Death, concerning a ſingle heart.

Learn here a ſimple life,
Not void of pain but ſtriſe:
The Scythe, the Spade, the Aſs,
Set forth what man he was.

The

The Testament of
ISSACHAR.

THe Copy of Issachar's Words. He calling his children about him, said unto them, ye children of Issachar, hear your Father, and hearken to the words of the beloved of the Lord. I am Jacobs fifth son in the reward of Mandrake. For Ruben brought Mandrakes out of the field, and Rachel meeting him took them of him: thereat Ruben wept, and at his noise my mother Lea came out. Now the Mandrakes were sweet scented Apples, which the land of Aram bringeth forth in high Countries, by the water Valleys. And Rachel said I will not give thee these Apples, because they shall help me to children. Now there were two of these Apples, and Lea said, doth it not suffice thee, that thou hast gotten away the husband of my Virginity, but that thou wilt take this also: she answered, Let Jacob lie with thee to night for the sons Mandrakes. Lea said unto her, Do not boast nor brag; for Jacob is mine and I am the wife of his youth. And Rachel answered, How so? was he not first handfasted unto me, and served he not our Father

His exhortation Gen. 30.

Father fourteen years for me? what shall I do to thee? for many are the wiles and policies of men, and guile goes forward upon earth. If it had been otherwise, thou shouldest not have seen Jacob in the face at this day, for thou art not his wife, but wert guilefully put to him in my stead: my Father deceived me, and conveighing me away that night, suffered me not to see him: for had I been there, this had not come to pass. Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night: and Jacob knew Lea, who conceiving bear me, & called my name Issachar, because of the hire. Then an Angel of the Lord appeared unto Jacob, and said that Rachel should bear but two sons, because she had forsaken the company of her husband, and chosen continency: and if my mother Lea had not given the two Apples for his company, she should have born eight children, whereas by reason of that she bare but six, Rachel two, & because God visited her in the Mandrakes: for he knew, that she greatly desired to company with Jacob, for Issachars sake, and not for lust of pleasure:

for she laid up the Mandrake, and delivered it unto Jacob the next day, and therefore God heard Rachel in the Mandrakes, because that although she had a mind to them, yet she ate them not, but offered them to the Priest of the most High, which was in those daies, and laid them up in the Lords house.

The godly life of *Issachar*, & his true dealing. An example for godly children. A pattern of a vertuous life.

Therefore my Children, when I came unto mans state, I walked with an upright heart, and became Baylif of Husbandry unto my fathers, and brought them the fruits of their Lands in their due seasons, and my Father blessed me when he saw how I walked plainly and simply. I was no busie body in my doings, I was not hurtful nor spiteful to my Neighbour, I railed not upon any man, neither dispraised I the life of any, that walked in singleness of mind. By reason hereof when I was thirty years old I took a wife, because labour had consumed my strength. I never knew the pleasures of a woman through wantonness, but my labour made me to sleep soundly, and my Father did always rejoyce of my simplicity, For whatever pains I took, first of all I offered a

the first fruits, and the first ingendred cattle unto the Lord by the Priest, and then gave my Father the rest, and the Lord doubled his benefits in my hands, Yea, and Jacob himself perceived well, that God wrought with my plain dealing. For unto every poor man, & to every man in adversity, gave I of the fruits of the earth with a single heart. And now my children, hearken & walk in singleness of mind, for I know that the Lord is very well pleased with it. The single-hearted man coveteth not gold, undermineth not his Neighbor, lusteth not after diversity of meats, desireth not shift of apparel, nor heighteneth himself long time, but only hath an eye to Gods will, and the spirits of error can do nothing against him. For he cannot skill to entertain a fair woman, lest he should defile his own mind: wrath over-mastereth not his wit, envy melteth not his soul, neither doth his mind run covetously upon gain. For he leadeth an upright life, & beholdeth all things with a single eye, excluding all hurtfulness of worldly error lest he should oversee any of the Commandments of God. Therefore my

With a plaindealing man the Lord is pleased. A single-hearted man described; who and what he is.

Children, keep Gods Law, and hold fast plainness: walk on in innocency, and be not too inquisitive into Gods secrets, or of your neighbours doings, but love God and your neighbour, pity the poor and weak, bow down your back to Husbandry, and labour in tilling of the earth, in all manner of Husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with increase, and a new spring of fruits, as he blessed all holy men from Abel, to this day; for there is none other portion given thee, than of the fatness of the earth, whose fruits come by pains taking: for our Father Jacob blessed me with the benefits of the Earth, and the firstlings of fruits; Levi and Juda are glorified of the Lord among the Children of Jacob; for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom: Therefore obey ye them, & walk plainly as our father Jacob did for unto Gad it is given, to destroy the temptations of Israel. My Children, I know, that in the last days your Children shall forsake plainness, and cleave to covetousness, let go innocency and

Learn you children of the earth.

Obedience and plain dealing commanded.

and follow lewdnes, leave Gods Commandments and stick unto Belial, give over Husbandry, and gad after wicked devices, and therefore shall they be scattered amongst the Heathen, and become bond-slaves to their enemies. A plague for disobedience

Wherefore warn your Children of it, that if they sin, they may return quickly to the Lord; for he is merciful; & will deliver them, & bring them home again into their own Land. I am now an hundred and two & twenty years old, and I know not any deadly sin upon me. I have not known any woman but my wife, neither have I committed whoredom in the lust of my eyes. I have not drunk wine unto drunkennes, neither have I coveted any pleasant things of my neighbours. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I have been sorry with every man that was in heaviness, and given my bread to the poor. I have not eaten my meat alone, nor removed the bounds and buttes of lands. I have been pitiful in the dayes of my life, and dealt truly in all cases. I have loved the Lord with all my The innocency of *Issachar*. A godly pattern to follow. Hearken you Land-Lords. Learn you wealthy of the earth.

strength, and all men as my own children. My sons, if you also do the like, all the spirits of Belial will fly from you, and nothing that mischievous men can do against you, shall have power over you. You shall bring all wild beasts into subjection to you, because ye have the Lord of Heaven with you, if ye walk with him in singleness of heart. And he willed them to carry his body into Hebron, and to bury him there in the Cave with his fathers. Thus he stretched out his feet and died in a good age, having all his limbs strong and sound, and slept the sleep of all the world.

The

The Teſtament of *Zabulon*, made to his Children at his death concerning compaſſion and mercy.

The poor man at home Zabulon *fed.*
The ſtranger unknown alſo cloathed:
When ſhip did ſail } *but gave wit*
God did not fail } *to govern it.*

ZABULON.

THe charge that Zabulon gave to his Children in the hundred and fourteenth year of his life, two and thirty years after the decease of Joseph, and he said unto them, Hear ye me, ye sons of Zabulon, a good gift to my Father and Mother. For when I was begotten my father was greatly increased in Sheep & Cattle, by reason of the good luck that he had through the straked rods. I wist not, my Children, I wist not, that I sinned in those daies, for I considered not that I dealt wickedly through ignorance in Joseph's case: and moreover concealed it with my brothers, from our Father, howbeit that I wept much for it in secret: for I was sore afraid of my Brothers, because they had all conspired together to kill him with the sword, that should bewray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For Simeon and Gad came upon Joseph to have killed him, and Joseph falling

His exhortation when it was given *Gen.* 30.

The love of *Zabulon* towards *Joseph.*

falling upon his knees, said unto them, Have pity upon me, my brethren, have pity upon the bowels of our Father Jacob: Lay not your hands upon me to shed innocent blood: for I have not sinned against you. If I have done amiss, murture me with chastisement, but lay not your hands upon me, for our father Jacobs sake. Upon his saying of these words, I being moved with compassion came and wept, & my heart melted within me, and all the substance of my bowels were loosened upon my soul, and Joseph wept, and I with him and my heart trembled, & the joynts of my body quaked, & I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, & besought them to take pity of him. Then Reuben stepping in said: My brethren, let us not kill him, but let us cast him into the dry pit, that our fathers digged, & found no water in it. God suffered not any water to spring up in it, because it should be a safeguard for Joseph. And so they did, till they sold him to the Ishmaelites. Thus gave I not consent to the sin against Joseph: but Simeon,

A good conscience refuseth no tryal.

Love between brethren is as a precious ointment.

Mutual love is mutual safety:

Gad,

A figure of the treachery and covetousness of *Judas*, read *Mat.* 27.

Gad, & the other of my brothers taking money for Joseph, bought shooes with it for themselves, their Wives, and their Children, saying: Let us not eat it, because it is the price of our Brothers blood; but let us tread & trample it under our feet, because he said he should reign over us, & we shall see what his dreams will come unto. Therefore in the Scepter of Enochs Law, it is written of him, that would not raise up seed to his brother. I have loosed Josephs shooe, For when we came out of Egypt, the young man unbuckled Josephs shooes at the Gate, & so we worshiped Joseph, as if it had been Pharaoh: and not only worshiped him, but also kneeled down before him with blushing, & so were we put to shame before the Egyptians; for afterward the Egyptians heard of all the ill that we had offered and done to Joseph. After the laying of him in the pit, my brothers set meat upon the Table to eat. But I mourning for Joseph, did tast no meat by the space of two daies, and two nights together; neither would Juda eat with them, but had an eye unto the pit, because he feared lest Simeon and Gad should

Juda careful for his Brother.

hould ſtep thither and kill him: When hey ſaw I ate nothing, they ſet me to eep him till he was ſold. He was in he pit three days and three nights without repaſt, yet he was ſold. Reuben hearing that he was ſold in his abſence, rent his garments, and wept, ſaying, how ſhall I look my Father Jacob in the face? & therewithal taking money, he ran after the Merchantmen: but he could not find them, for they had left the Kings highway, and were gone away apace by by lanes, and Reuben eat no meat that day. Dan therefore coming unto him, ſaid, Weep not, neither be ſad for the body; for I wot what we may ſay unto our Father Jacob: We will kill a kid and ſtain Joſephs coat with the blood of it, and ſay unto him, ſee if this be thy ſons coat or no, for when they intended to ſell Joſeph, they ſtriped him out of our fathers coat, and put upon him an old coat of a bondſervant. Simeon had gotten his coat, and would not deliver it us, but was minded to have cut it in pieces with his ſword: and he was angry that he was yet alive, and that he had not ſlain him. Then all my brethren riſing up together, ſaid unto him,

Reuben his love toward *Joſeph.*

Mark the wicked policy of the ungodly.

him, Why shouldest not thou give it u
seeing that thou only art the worker
this mischief in Israel? Hereupon
gave it them, and they did as Dan h
counselled. And now my Children,
warn you, keep the Lords Comman
ments, be merciful to your neighbou
and have inward compassion towar
all, not only men, but also beasts. For
that respect the Lord blessed me, in
much that when all my brothers we
sick, I escaped without sickness. F
God knoweth every mans inten
Therefore my Children have compas
on in your bowels, because that as a
man dealeth with his neighbor, so w
God deal with him. For the Children
my brothers fell sick also, and died
Josephs sake, because their fathers p
tied him not, but my Children were p
served without sickness, as you know
And while I was upon the Sea-coa
of Canaan, I fell to fishing for my f
ther Jacob; and whereas many other
were drowned in the Sea, I abode u
hurt. I was the first that made a fis
er-boat to float upon the sea, for G
gave me understanding and wisdo
therein, so that I did set up a Mast i
th

Zabulon his exhortation.

Compassion is to be shewed as well to beasts as men.

The unmerciful punished, both they and their children.

Fishers Boats first invented by *Zabulon*, but God gave the wisdom, *Gen.* 49.

e Boat, & fastned a sail in the midst
the wood, & coasting along the shoar
it, I fished for my Fathers household,
ll we came into Egypt: & for pity sake,
gave of my fishing to every stranger
at I met with, if there were any for-
einer born, or any sick body, or any aged
erson, I boiled my fish and dressed it
ell, according to every mans need, &
arried it to them, comforting them, and
aving compassion with them. And
herefore God made me to catch much
sh in the Sea. For he that giveth his
eighbour, receiveth the things multi-
ied of the Lord. Five years did I fish,
iving to every man that I saw, and
rving all my fathers house suffici-
ntly: in harvest time I fished, and in
inter time I fed sheep with my bro-
hers. Now well I tell you what I
id, I saw a miserable man in the deep
f winter, & having compassion upon
im, I stole a garment privily out of
my house, and gave it the naked man;
ou therefore my Children take pity
ndifferently of all men, and shew mer-
y with the things which the Lord giv-
th you, and deal them abroad to all
en with a good heart, and if he have
ot wherewith to succour thee needy

The singular compassion of *Zabulon.*

Note.

Zabulon's mercy in giving food.

A merciful deed. to cloath the naked.

our

out of hand, yet have compassion on him with inward mercy. I know that my hand forbad not to give to him that wanted, and to spend the time with him, insomuch that I have walked above seven furlongs with such a one weeping, and my heart yerned upon him for compassion. Even therefore my children, have earnest and inward mercy towards all that are in misery, that God having pity upon you, may be merciful to you likewise. For in the last daies God will send his mercy upon the earth, & whereloever he findeth inward and hearty mercy, there will he dwell; for look how much mercy man sheweth to his neighbour, so much will God shew to him again. Now when he came down into Egypt, Joseph minded not our evil dealing with him, but when he saw me, it made his heart yern. Whom look ye upon my children? learn to forget the harm that is done to you. Love ye one another, and do not once let you think upon anothers ill dealing: for that breaketh unity, and displeaseth all kindred, & troubleth the mind. For he that is mindful of harm past, hath not the bowels of mercy. Mark the water, and see how it washeth away the sa-

Inward compassion wanting ability serveth.

A rare example of a merciful heart.

God dwelleth in a merciful heart.

Joseph rewarded good for evil.

He that is mindful of injuries, is not merciful.

sand when the stones and timber are remov'd asunder. And if a brook be drawn into many streams, the earth sucketh it up, and it cometh to nothing: and so shall you, if you be divided among your selves; therefore divide not your selves into two heads, for all things that God hath created have but one head a piece. He hath given a man two shoulders, two hands, and two feet, but yet do all the members obey one head. I know by the writings of my Fathers, that in the last daies ye shall depart from the Lord, and be divided in Israel, following two Kings, working all abomination, and worshiping all manner of Idols, and your enemies shall take you Prisoners, and you shall sit among the heathen in all misery, tribulation and sorrow of mind: & afterward you shall remember the Lord, & repent and he shall turn you again: for he is merciful and full of compassion, and thinketh not upon the lewdness of the children of men, because they be flesh & the spirit of Errour beguiles them in all their doings. After this shall God himself raise up unto you the light of righteousness: and wholsomness and mercy are in his punishments. He shall redeem

Apt similitudes.

An exhortation to concord.

The end of discord is misery.

redeem all men from the bondage of Belial, and all the ſpirits of error ſhall be troden down. and he ſhall turn all Nations to the following of him, and ye ſhall ſee God in the ſhape of man; for God hath choſen Jeruſalem, and God is his name: nevertheleſs by the wickedneſs of your words, you ſhall provoke him to wrath, and ye ſhall be caſt off, till the time of full finiſhing. And now my Children be not ſad for my death, neither be ye out of heart becauſe I leave you. For I ſhall riſe up again among you, as a Captain in the midſt of my Tribe, among as many as have kept the Law of the Lord, and the Commandments of their father Zabulon: But as for the wicked, God will bring everlaſting fire upon them, and deſtroy them for ever. I return to my reſt, as my fathers have done: now fear you the Lord your God, with all your ſtrength all the daies of your life. As he had ſpoken theſe words he fell aſleep, to his ſingular benefit: and his ſons laid him in a Coffin and carryed him back again into Hebron, and buried him there with his Fathers.

The ſtate of the wicked at the latter day.

The Teſtament of *Dan* made to his Children at his Death, concerning anger and lying.

The Serpent with weapon, and Dan *declare,*
The intent of thoſe men that wrathful are.

DAN.

THe Copy of Dan his wordes, which he spake unto them in his last daies; in the hundred five and twentieth year of his life, he called his Tribe unto him, and said,

Heart and outward profession must be consociate. Lies and anger Schoolmasters of evil life. Self-love thinketh himself as good as others. Desire of preroga tive enticeth to murther.

Ye Children of Dan hear my sayings, and give heed to the words of your Fathers mouth. I liked in my heart, and shewed in my whole life the thing that is good: for truth joyned with right dealing pleaseth God well. I have hated hurtful things: as lying and anger, because they teach a man all manner of naughtinels. I confess unto you my Children this day, that I was glad in my heart at the death of Joseph, that true and good man; and rejoyced at the selling of him, because our Father loved him more than us. For the spirit of spightfulnels & pride said unto me; Thou art his son too, as well as he. And one of the spirits of Belial wrought with me, saying, Take this sword and slay Joseph with it, and when he is dead, thy father shall love thee. This was that spirit of spightfulnels which counselled me to devour Joseph,

as

s the Leopard devoured a kid. But
he God of our father Jacob did not put
im into my hands, nor suffer me to
nd him alone, that I might dispatch
wo Scepters in Israel by committing
hat wickedness. And now my chil-
ren, I tell you of a truth, that unless
ou keep your selves from the spirit
f lying and wrath, and love truth, and
ng sufferance, ye shall perish. Wrath
s blind, my children, and no wrathful
an looketh truth in the face, because
hat although they were his (a) father
nd mother, yet doth he hold them all
is enemies: though he be his brother,
et he (b) knoweth him not: though he
e the Lords (c) Prophet, yet obeyeth he
im not: though he be (d) a righteous
an, yet he regardeth him not: and
ough he be his (e) friend, yet he con-
ereth it not. For the Spirit of wrath
letteth him with the snares of errour;
inding his natural eyes, and dim-
ing the eyes of his mind by falshood,
nd giving to him a sight of his own
aking. And whereiu bleareth he his
es? In hatred of heart; for he giveth
im a self-willed heart against his bro-
er to spight him, and envy him. My
ons, wrath is mischievous; for it be-

Man purposeth, but God disposeth.

A wrathful man lively described.

a He accounteth his parents as enemies.
b He knoweth not his brother.
c He obeyeth not the Minister.
d He regardeth not the righteous.
e He considereth not his friend.
The pr
perti
wra

cometh a Soul to the Soul, and sub
eth the body to it self by overm
ring the soul, and giveth power to
body to work all wickedness.
when the soul hath wrought, it justi
the thing done, because it seeth not.

A wrathful man worketh three waies. 1 By servants. 2. By riches. 3. By himself.

Therefore he that is wrathful, if h
a man of might, had treble power
his anger. One, through the help
furtherance of his Servants; Anot
of his riches, where through he perf
deth and overcometh his unrighte
ness: and a third, of the nature of
own body; which of it self worketh
And though he that is angry be a
man, yet hath he his natural po
doubled. For the said spirit doth
waies further his wickedness, by
sing his deeds to be matched with
ing. Wherefore consider the powe
wrath how vain it is. For he is in
ter speech, and walketh at Sat
right hand that his deeds may
wrought in untrustiness and sp
For Satan doth first of all sting
by speech, and when he hath once p
ed him forward, he strengtheneth
by deeds, and troubleth his u
standing with bitter nips and lo
and so provoketh his mind to e

Two instruments of wrath, bitter speech; violent hands.

wrath. Therefore when any man
aketh against you, be not moved to
ger: & if he praise you as good men,
not puffed up, nor changed into vo-
ptuousness and fierceness of counte-
ance; for when a man heareth a thing
at disliketh him, first, it tickleth
m, and stingeth his mind, so that he
inks he hath just cause to be angry.
ow therefore my children, if ye fall
to any loss and hindrance, be not out
patience; for the spirit of impatience
aketh men to lust for the thing that
forgone, and to be angry for the
ant of it: Bear your losses willingly,
nd be not out of quiet for it; for unqui-
ness engendreth anger and untruth:
nd it is evil to have a double face. An-
r and untruth talk one to another,
trouble the understanding. And
hen the mind is cumbred with dis-
ain, the Lord departeth from it, and
elial getteth the dominion of it. There-
re my children keep the Lords Com-
andments and Laws, eschew un-
ruth and hate it, that the Lord may
well in you, and Belial flie from you.
peak every of you the truth to his
eighbour, that ye fall not willingly
nto incumbrance, and so shall ye be in

Remedy against wrath is forbearing of words.

The effect of impatience.

quiet, and ye shall have the God of peace, War shall not prevail against you. Love the Lord all your life long, and love ye one another with soothfast heart. For I am sure that in the latter days ye shall depart from the Lord, and walk in naughtiness, working the abominations of the Gentiles; and haunting wicked women in all lewdness, by the working of deceitful spirits in you. For I have read in Enoch that Satan is your prince; and that all the spirits of fornication and pride shall ply themselves in laying snares for the children of Dan, to make them sin before the Lord. But my children stick ye unto Levi, and look upon them in all things. The children of Juda shall snatch away other mens goods like Lions through covetousness. For this cause shall ye be led away with them into captivity, and there receive all the plagues of Egypt, and all the malice of the heathen: whereupon ye shall return to the Lord, and obtain mercy, and he shall bring you into his holy place, and proclaim peace to you. The Lords saving health shall spring up unto you out of the Tribes of Juda and Levi. He shall make War against Beli-

He prophesieth their wickedness.

A note for covetousness. Repentance obtaineth mercy. A prophecy of Christ his humanity. Christ lively described.

and give our young men the victory in revengement. He shall deliver the imprisoned souls of the Saints from Belial, and turn your unbelieving heart to the Lord, and give everlasting peace to such as call upon him. The Saints shall rest in him, and the righteous shall rejoyce in the new Jerusalem, which shall Glorifie GOD for ever. Jerusalem shall no more be wasted, nor Israel led into captivity, because the Lord shall be conversant among men in the midst of it, and the holy one of Israel shall reign over you in lowliness and poverty, and he that believeth in him, shall certainly reign in Heaven. Now my children fear the Lord, and beware of Satan and his spirits. And draw near to God, and to the Angel that exciteth you, for he is the Mediator between God and man, to set peace in Israel. He shall stand against the kingdom of the enemy, and therefore will the enemy labour to overthrow all that call upon the Lord: for he knoweth that whensoever Israel decayeth, then shall his enemies kingdom come to an end. But the said Angel shall strengthen Israel, that he come not to an evil end, At that time shall Israel

Christ our Mediator Christ assisteth us in all temptations.

depart from iniquity, and the Lord shall visit such as do his will in all places of Israel, and among the heathen his name shall be, The Saviour. Therefore my Children, keep your selves from all noisome dealing, and put from you wrath, and all untruth: Love truth and mildness, and look what you have heard of your Father, deliver it over to your children, that the Father of Nations may receive you. For he was sooth-fast, long suffering, meek, lowly, and a Teacher of Gods law by his own works. Therefore depart from all unrighteousness, that ye may stick to the righteousness, of the Lords Law, and bury ye me by my Fathers. In saying these things he kissed them, and slept the sleep of the world. And his Sons, buried him, laying his bones by Abraham, Isaac, and Jacob. And like as Dan had prophesied to them, that they should one day neglect Gods Law, and estrange themselves from the offspring and native Country of Israel, so came it to pass.

The Teſtament of *Nepthalim*, made to his Children at his death concerning goodneſs.

Run Nepthalims *race, but run apace.*
Embrace his goodneſs and truſtineſs.
If your ſtate you ſee ſervants to be,
Then God will you bleſs, and give ſucceſs.

The

NEPTHALIM

THe Copy of Nepthalim's Testament concerning the things which he discourſed at the end of his time, in the hundred and two and thirtieth year of his life. At the coming of his Children together, in the seventh month, the fourth day of the month, he being yet in good health, commanded a ſumptuous feaſt, and great chear to be prepared. When he awoke in the morning from ſleep, becauſe he was even at death door he praiſed the Lord that had ſtrengthned him, and began to ſpeak to his children in this wiſe.

His birth. Why he was called *Nepthalim.* Why *Joſeph* was like *Nepthalim.*

My children give ear to Nepthalim, hearken to your fathers words: I was born of Bilha, and becauſe Rachel dealt craftily in putting Bilha to Jacob in her own ſtead, and Bilha was delivered of me in Rachels lap; therefore was I called Nepthalim. And Rachel loved me, becauſe I was born on her lap, and ſhe kiſſed me when I was a little one, ſaying, God let me ſee a brother of thine out of mine own womb after thee. By reaſon whereof, Joſeph was like to me in all things according to

Rachel

Rachels request. Now my mother Bilha was the daughter of Rotheus, the brother of Debora, Rebecka's Nurse, and was born the self-same day that Rachel was born: for Rotheus was a Chaldean of Abraham's kindred, a worshipper of GOD, free-born, and a noble man. Howbeit for as much as he was taken prisoner, Laban bought him, and married him to a bond-woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the Castle wherein he was taken. Afterward she bare Bilha calling her, her new haslty daughter, because she was fond of the Dug as soon as she was born. And because I was as swift of foot as a Stag, my father Jacob appointed me to run of all messages and errands, and blessed me by the name of Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his quantity of Clay thereafter: so the Lord maketh a mans body proportionable to the spirit that he will put into it, and fitteth the spirit to the ability of the body, so as there is no inequality or odds betwixt them: for all the Lords creatures are made by weight, measure and rule. And

His family.

The swiftnes of *Nepthalim.* Gen. 49.

God his wisdom in creating us, lively set forth.

And as the Potter knoweth the use of every of them to what things they be meetest; so the Lord knoweth the body, how far forth it is fit for goodness, and when it beginneth in evil. For there is not any creature, reasonable, nor unreasonable, which the Lord knoweth not; for he hath created all men after his own Image: & as mans strength is, so is his work: as is his will, so is his work: as is his forecast, so is his doing: as is his heart, so is his mouth: as is his eye, so is his deep: and as is his mind, so is his talk, either of the Law of the Lord, or of the Law of Belial. And look what diversity is between light and darkness, or between sight and hearing, the same diversity is there in man and woman. Neither is it to be said, that there is any betterness in any thing, either of the face, or of other like things. For God hath made all things good in their order or degree; he hath set the five wits in the head, and knit the head to the neck, and covered it with hair for his glory. Moreover, he hath assigned the heart to wisdom, the belly to the avoidance of the stomach, the breast to healthy, the liver to anger, the gall to bitterness, the

spleen

spleen to laughter. the kidnies to craftinels, the loins to strength, the ribs to comlinels, the seed to lustinels, and so forth. So my children, do all things in order, and in the fear of God, neither do ye any thing disorderly in scorn, or out of due season. For thou canst not command the eye to hear, neither canst thou do the works of light in darknels. Therefore haste you not to mar your doings through covetousnes, or to beguile your own souls with fond talk. For by holding your peace with a clean heart, ye shall be able to keep the will of God, and to cast away the will of the devil: the Sun, Moon and Stars break not their order, neither break you Gods Law in the order of your doings. The Gentiles by going astray, and by forsaking the Lord, have changed their order, and followed stocks and stones, and spirits of errour. But do you not so (my children:) know ye that your only one God is the Lord in the skies, on the earth, in the sea, and of all creatures, for he is the maker of them; and be not like Sodom, which altereth the order of her nature; likewise the waters altered the order of their nature; and they whom God cursed in the

All things must be done in time and order.

The reas

the flood, making the earth desolate and fruitless for their sakes: My chil-
Nepthalim prophecieth the misery of his children. dren, I say these things because I have read in the holy writings of Enoch, that you also shall depart from the Lord, and walk in all the wickedness of Sodom, and the Lord shall bring thraldom upon you, so as you shall serve your enemies, and be pinched with all manner of tribulation and pain till God consume you every one: and when ye be made few and small, ye shall turn again, & know the Lord your God, and he shall bring you again into your own Land, according to his manifold mercy. And it shall come to pass, that when they shall be come into the Country of their fathers, they shall forget the Lord again, and deal wickedly, so as the Lord shall scatter them all over the face of the whole earth, till in the mercy of the Lord, come a man that poureth out mercy and righteousness upon all men both far
Vision. and near. For in the xl. year of my life upon mount Oliver, toward the east side of Jerusalem, I saw the Sun and Moon stand still, and behold Isaac my fathers father said to us, Come hither apace and every one of you take hold

ad according to his strength, for the
un and Moon may be caught. And
e came running all together, and Le-
caught hold of the Sun, and Juda
mping up, caught hold of the Moon,
d were both of them lifted up with
em. And when as Levi became as
e Sun, a certain young man delive-
d him twelve boughs of Palm-tree,
d Juda shined as the Moon, & twelve
eams or rays were under his feet,
d Levi and Juda running together,
eheld one another. And behold there
as a Bull upon earth that had
eat horns, and Eagles wings upon
s back and we would have caught
m, but we could not; for Joseph step-
g before us, caught him, and mount-
aloft upon him. And behold, there
ppeared unto us an holy writing, say-
g; The Assyrians, Medes, Elamites, Gi-
thites, Chaldees, and Syrians shall hold
e Scepter of Israel in thraldom: And
gain, a seven months after, I saw our
ther Jacob standing in the Sea of
mma, and us his sons with him: and
ehold there came a ship sailing by,
ll of dried flesh, without Mariner or
ilot. Upon the ship was written, Ja-
b, and our father, said to us, Let us

go

go to our ship: when we were within a there arose a sore tempest & a mighty gale of wind, and our father who held the stern, slew away from us, and then we being tossed with a storm were carried into the Sea, and our ship was filled with water, and weather beaten and torn on all sides. Then Joseph fled out of the boat, & we all were divided upon twelve boards, and Levi, and Judas was among us; so were we scattered on all coasts, and Levi being clad in sackcloth, prayed unto the Lord for us all. As soon as the tempest was allayed, the ship came quickly to land, and behold our Father Jacob came, and we rejoyced all together with one mind. I told my Father these two dreams, and he said to me these things must be fulfilled in their time, and Israel must indure many things. Then said he further to me, I believe that Joseph is alive, for I see that the Lord doth always number him with us. And he said thou livest my son Joseph, but yet I see thee not, neither seest thou Jacob that begat thee, truly he made us to weep at the words of his, and my bowels glowed within me, to bewray unto him that Joseph was sold, but I was afraid

Remorse of Conscience moveth open confession.

my brothers. Behold my sons, I have shewed you the last times, and all things that shall be done in Israel. You therefore command your children to be helpful unto Levi and Juda. For by Juda shall health and welfare spring up unto Israel, and in him shall Jacob be blessed. For by his Scepter shall God appear and dwell among men upon earth, to save the flock of Israel, and to gather the righteous from among the heathen. My children, if you do well, both men and Angels shall praise and bless you, and God shall be glorified by you among the Gentiles, the Devil shall flee from you, the Beasts shall stand in awe of you, and the Angels shall receive you; for like as if a man bring up his Children well, the Child giveth and endeavoureth alwaies to be mindful and thankful: So of good works, there is a good remembrance with God. But as for him that doth not good, him shall men and Angels curse, and God shall be dishonoured through him among the Gentiles, and the Devil shall possess him as a peculiar Vessel and Instrument, and all beasts shall overmaster him, and the Lord shall hate him. For the Command-

By doing well, God is glorified, men blessed, and the Devil vanquished.

ments of the Law are of two ſorts, and are fulfilled in work. For there is a time for a man to company with his Wife, and a time to forbear her, that he may give himſelf to prayer. There are two Commandments which breed ſin except they be done in their due order, and ſo it is in the reſt of the Commandments. Therefore be ye wiſe and ſkilful in the Lord, knowing the order of his Commandments and the Laws of all things, that God may love ye. Having commanded them many other ſuch things, he prayed them to convey his bones to Hebron, and to bury him by his Fathers. And ſo eating and drinking with a merry heart, he covered his face and died. And Nepthalims Children did all things according as their Father had commanded them.

The Teſtament of *Gad*, made to his Children at his death concerning Hatred.

You that excel in Martial Feats,
Lo Gad, *but* GOD *obey:*
Leſt in Gads *wrath, you God offend,*
And loſe your hoped prey.

GAD.

THe Copy of Gad's Teſtament, and of the things that he ſpake to his Children, in the hundred and ſeventh year of his life, ſaying, I was Jacob's ſeventh ſon, and ſkilful and ſtrong in keeping of Sheep. I kept the flocks by night, and when there came any Lion, Leopard, Wolf, Bear, or other wild Beaſt upon our cattle, I ran to it, and killed it. Joſeph alſo did feed ſheep with us about thirty days, who being tender, fell ſick by reaſon of overmuch heat, and went home to Hebron, to his Father, whom he lodged by himſelf becauſe he loved him. And Joſeph told our Father that the ſons of Bilha waſted his goods at Zilpha, and made havock of them without the knowledge of Juda and Reuben. For he knew that I had reſcued a Lamb out of a Bears mouth, & killed the Bear, and that becauſe the lamb could not live, which (thing grieved me) we killed it alſo, and eat it. He told our Father of it, and our Brothers were greatly diſcontented with his doing, even to the day that he was ſold into Egypt, and the ſpirit of hatred was in me, inſomuch as I could not

Gad a good and valiant Shepherd.

not find in my heart to hear Joseph speak or to see him, because he had rebuked us openly, for eating the lamb without Juda. To be short, he made our father believe whatsoever he told him. But now I acknowledge my sin, my Children, that I was often in mind to have killed him; for I hated him from my heart, and I was utterly without compassion towards him, and the cause of this my great hatred towards him, was his dreams; Therefore I would have devoured him, as an Ox eateth up grass from the earth. And for that cause I and Juda sold him to the Ishmaelites for 30 gilderneſs, of the which we kept away ten privily, and shewed the other 20 to our brethren. And so covetousness perswaded me to wish his death. But the God of our Fathers delivered him out of my hands, to the intent I should not do such wickedness in Israel; & now my children give ear to the words of truth that ye may live righteously, and keep the Law of the highest, and not go astray through the spirit of hatred; for that is evil in all mens doings. Whatsoever another man doth, that doth the hater mislike and abhor. If one keep the Law of the Lord, he praiseth it not: If

Gad hat *Joseph* for his complaining to his Father.

2. For his Dream.

one fear the Lord and deal righteously, him he loveth not, but dispraiseth the truth, he envieth him that ordereth his waies aright, he embraceth back-biting, he loveth frowardnes; and because that hatred hath blinded his mind, he doth to his neighbors, as we did to Joseph; therefore my Children keep your selves from hatred, because it committeth wickednes even against the Lord; for it will not hear the words of Gods Commandment, concerning the loving of a mans neighbour, but sinneth spightfully against God. If a brother offend, by and by it blazeth him abroad, and is hasty to have him condemned & killed or punished for his offence. And if the offender be a servant or bondman, it accuseth him to his master, and deviseth all means that may be to persecute him, and to put him to death if it be possible; for hatred worketh with spightfulnes, and is alway sorry to hear or see men go forward, or prosper in well doing. For like as love beareth good will even to the dead, and wisheth them alive, and would (if it were possible) stay them from death which are condemned to dye; So hatred seeketh to slay the living, & deemeth them unworthy of life which have offended

A comparison.

offended never so lightly. For the spirit of hatred doth through canker'd frowardness of heart, work jointly with Satan in all things, even to the death & destruction of men. But the spirit of love doth through long-sufferance work with Gods Law to the welfare of men. Hatred is evil, because it abideth with lying, speaking continually against the truth, making a great ado of small matters, overshadowing the light with darkness, counting sweet to be sowre, teaching slanderousness, war, wrong, & abundance of all mischief, and finally, filling the heart with devilish poyson. My children, I speak these things upon experience, to the intent you should eschew hatred, & stick to godly love. Righteousness driveth out hatred, & lowliness killeth it; for a righteous & a lowly person is ashamed to do wrong, not for fear of rebuke, but for conscience sake, because God seeth his intent; he backbiteth no man, because the fear of the Highest overcometh hatred; for the fear of the Lord offendeth not, neither will do any man wrong, no not even in thought. At length I came to the knowledg of these things, when I had repented me of my dealings towards Joseph. For the

The property of Hatred.

A righteous man described

true repentance that is according to Gods Will, mortifieth a man to obedience, chaseth away darkness, enlightneth the eyes, giveth knowledge to the mind, and leadeth the soul to salvation. And whatsoever men know not of themselves, that doth repentance teach them. For it brought upon me the pain of the heart; and if my Father Jacobs prayers had not been, surely I had died out of hand. For look wherein a man sinneth, by the same he is punished. Forasmuch therefore as my heart was merciless toward Joseph, I suffered Gods rigorous justice in my heart by the space of xi. months, that the time of my punishment might fall out even with the time that I urged the selling of Joseph. Now therefore my children each of you love his brothers, and put away hatred from your hearts, loving one another in deed, word, & thought of mind. For before my Fathers face I spake mildly of Joseph, but behind his back, the spirit of hatred darkned my understanding, & tempted my mind to kill him. Wherefore love ye one another heartily: and if any of you offend other, tell him of it gently, driving out the poison of hatred, & fostering no deceit in

Love consisteth in deed, in word, and mind.

in heart. And if the offender confess it, & be sorry, forgive it him: and if he deny it, strive not with him, lest he fall to swearing, & so sin double. Let no stranger hear you uttering one anothers secrets in variance, lest he turn to be your ill willer, & work some great mischief against you: For he will talk guilefully with thee, & undermine thee to do thee a shrewd turn, taking his poison at thine own hand. Therefore if he deny it, and be ashamed of it, & hold his peace when he is rebuked, draw him not out, for in denying he repenteth him, so as he will no more offend thee, but honour thee, & fear thee, & be in quiet. But if he be unshamefaced, & abide by his naughtiness, then refer the revengement of it to God with all thy heart. If another man prosper more than thou, be not grieved at it, but pray for him that he may have perfect prosperity. For peradventure, it may be to your own benefit. And if he be exalted more and more envy him not, but remember that all flesh shall die, and praise God for it, who giveth good and profitable things to all men. Seek the Lords judgments, & so thy mind shall let him alone and be in quiet. Now if a

Envy no mans Prosperity. It may be perchance our profit.

man

man be enriched by evil means, as Esau, my fathers brother was, envy him not; for in so doing ye controul the Lord, who either taketh away his benefits from the wicked, or leaveth them still to the repentant, or else reserveth them in the unrepentant, to their endless punishment: For the poor man having sufficient of all things, giveth thanks unto the Lord, and is enriched of all men because men wish him no harm. Therefore my Children away with hatred out of your hearts, and love one another with a right meaning mind. Also will you your children to honour Levi and Juda: for out of them shall the Lord make the Saviour of Israel to come: I know that in the end your Children shall depart from them, and walk in all manner of mischief, naughtiness and corruption, before the Lord. And after a little pausing, he said again: My Sons, hear me your Father, bury me by my Fathers: And so plucking up his feet, he slept in peace: and after five years, they carried him thence, and laid him with his Fathers in Hebron.

A poor man how he is rich.

A Prophesie of Christ.

The Teſtament of *Aſer*, made to his Children at his death, concerning two Faces, of Vice and Virtue.

Two waies, ſaith Aſer, *are prepar'd,*
for men, the one for joy,
The laſt for death. The firſt is beſt,
but this breeds ſore annoy.

The

The Testament of *ASER.*

THe copy of Aser his Testament, & the things that he spake to his ch dren in the 110 pear of his life be still in health he said unto them: Ye ch dren of Aser, hearken unto your Fath & I will shew you all things that right before the Lord. The Lord h given two waies unto the sons, of m two minds, two doings, two places, two ends; & therefore all waps map one pea, though they be contraries, are the waps of good & evil. Also th are two minds in our breasts, which move us either to honesty or dishonest Therefore if a man be led to goodnes all his doings are occupied about rig teousnes, & if that he do anp thing mils, by & by he repenteth him, for in much as his mind is bent unto right ousnes, he putteth away naughtines out of hand amendeth his misdeeds, correcteth the corruptions of his min But if his mind incline unto evil. his doings tend unto naughtines, in so much that he thrusteth away th good and taketh unto him the bad, be cause he is under the dominion of Bel al & if he do anp good thing, he turnet th

Two waies for a man to walk in.

Two minds in a man, of good and of evil.

same unto evil. For if he begin to do
good, he bringeth the end of his do-
to an evil work, because the trea-
of his heart is infected with the
ome of a devilish and mischievous
it, and therefore the evil overmaste-
the good in his mind, & bringeth
end of the thing to naughtiness.
me man sheweth compassion upon
that serveth his turn in naughti-
s, that man hath 2 faces, & that deed
is is stark lewdness. Another man
eth ungraciousness, and he is lewd
ewise: and although he could find in
heart to die for the compassion of his
l, yet it is manifest that he is dou-
faced, and his doing is altogether
k naught. For his love being but
onels, doth as it were cloak his e-
with a good name; whereas the
t of his doings tendeth unto a wick-
end. Another he also doth open
ng, pilleth, & polleth, is covetous, &
eth not the poor. He also hath a
ble face, & all this is stark naught,
in being niggardly towards his
ghbour, he provoketh Gods wrath, &
eth the highest, in not pitying the
. He despiseth & spighteth the Lord
ich is the commander of the law, he
suffereth

Diverse sorts of double faces.

The covetous mans wickedness described.

suffereth not the poor to rest, he defile
his own soul to make his body gay
killeth many & pitieth few; this is
part of a double-faced person. Anot
committeth whoredom & fornicati
or vexeth many men pitiously with
power & riches, & yet abstaineth
meats: his fast is naught, for he d
the commandments with an evil
science, and that is a double-faced de
ing, which is altogether naught. S
manner of folk are right swine & har
for they seem to be half clean: but in
ry deed they be utterly unclean.
therefore my children become not
them neither bear ye in one hood
faces, the one of goodness, & the other
naughtiness, but stick all only
goodness: for in goodness doth God
& men like well of it: shun naughti
and kill the Devil in your good wo
for they that are double-faced serve
God, but their own lusts, because
seek to please Belial, and such as are
themselves. Now, though plain-d
ling men, & such as pretend but one
are taken for offenders at the hand
such as bear two faces, yet are
righteous before God. For many in
ing wicked persons, do two works

God abideth with the plain-dealer.

The preposterous judgment of the world makes not good or bad.

nce: namely good by evil: but indeed the
hole work is good, because that he which
th rooted out the evil hath destroyed it.
ome man hating his neighbor, unmer-
fully blameth him for his advoutry, or
eft, such a one is double-fac'd, but yet is
e whole work good, because he follow-
h the Lords example, not respecting
hat seemeth good when it is evil indeed.
nother will not make merry with Rio-
rs, lest he should be stained by them, &
file his own soul. This man also is dou-
le fac'd, but yet is all his doings good:
he is like a Roe or a Stag, which in a
mmon wild herd seem to be unclean, &
t are altogether clean, because he walk-
h in the zeal of the Lord, shunning & ha-
ng those whom God willeth to be shun-
ed in his Commandments, & so killeth
e evil with well doing. See therefore
y sons, how there are two in all things,
e against the other, & the one hidden un-
r the other. Death succeedeth to life
ame to glory, night to day, & darkness
nto light. All righteous things are un-
r life & light; therefore doth eternal life
vermaster death. It is not to be said, that
uth is untruth, righteousness, unrighte-
ulness, or right, wrong, because that as
ll things are under God, so all truth is

Other kinds of double faced men.

under

Aser his righteous living.

under light. I have practised all these things in my life, & not strayed from the truth of the Lord, but sought out the commandments of the Highest, to the uttermost of my power, and walked with one face in goodnes. Take heed therefore my children to the Lords Commandments, & follow the truth with one single face. For they that are double faced, shall be double punished. The spirit of errour hateth the man that fighteth against it. Keep the Law of the Lord, & regard not evil that seemeth good, but have an eye to the thing that is good indeed, & keep the same, & turning to the Lord, in all his commandments, and resting upon him; for the end whereat men do aim, do shew their righteousnes; And know the Angels of the Lord from the Angels of Satan. For if you cleave to wicked Spirits, your souls shall be tormented of the wicked Spirits whom ye serve in wicked lusts & works. But if ye quietly & chearfully acquaint your selves with the Angel of peace, he shall comfort you in your life-time. My Children become not like the Sodomites which knew not the Angel and perished for ever. For I am sure that you shall sin and be delivered into the hands of your enemies, your Land shall be laid wast,

Double faced double punished.

your

pour selves shall be scattered into the 4 corners of the earth, and be despised as unprofitable water in your dispersing abroad: until the Highest do visit the earth, eating & drinking as a man, with men & breaking the Serpents head in pieces without noise. He shall save Israel & all the heathen by water, being God hidden in man. Therefore tell your Children these things that they neglect not Gods Law written in the Tables of heaven. For the time will come that they shall give no credit to the Law of the Lord, & you falling unto naughtiness, shall deal wickedly against God, giving no heed to his Law, but unto mens commandments. For this cause shall ye be scattered abroad, as my brothers Gad Dan, which were not acquainted with their own Country, Tribe and Tongue. Nevertheless the Lord shall gather you together again in faith; for the hope of his mercy, for Abraham, Isaac and Jacob's sake. When he had so said, he commanded them to bury him in Hebron. And he dyed, sleeping a good sleep: and afterward his Sons doing as he had willed them, carried him back, and buried him with his Fathers.

A Prophecy of Christ his humanity.

The Teſtament of *Joſeph*, made to his Children at his death concerning Chaſtity and Patience.

Let Joſeph *teach thee,*
Love and caſtity.
So ſhalt thou have
A long bleſſed life,
Void of all ſtrife,
Even to thy grave.

T

My sons and my brethren, hear ye Joseph the well-beloved of Israel. My children, hear your father: I have known in my life envy and death, with the which my brethren would have destroyed me. For they hated me, and God loved me; they would have killed me, & the God of my fathers kept me; they put me into a pit, and the most high brought me out again; I was sold as a bondman, and the Lord made me free, & his strong hand helped me: I was kept in hunger, & the Lord himself nourished me: I was left alone, and the Lord visited me: I was in prison, and the Saviour made me glad: I was fastned in Chains, and the Lord unbound me; he pleaded my cause in the accusations of the Egyptians; and not only delivered me from Envy and Deceit, but also exalted me, insomuch that Putiphar, chief Steward of Pharaoh's house did lend me lodging, where I was in jeopardy of my life, by reason of a shameless woman which inticed me to do naughtiness with her through the flame of voluptuousness burning about her breast. I

Joseph's afflictions.

God helpeth in distress

was cast in prison for her. I was beaten and mocked for her, yet the Lord caused the keeper of the Prison to be moved with mercy towards me.

God never forsaketh his.

He forsaketh not them that fear him, neither in darkness, neither in bonds, neither in tribulations or necessities God is not ashamed as men, neither dreadeth he as men, neither speaketh or shrinketh he for fear, as earthly men. He is present in all places, and in their most grievous sorrows he comforteth his. He goeth away for a season,

Joseph constant in temptations.

to try the thoughts of their mind. He found me trusty in ten temptations. and in every one I was constant, and preserved. For sufferance is a great medicine, and causeth much goodness,

Sufferance What it is.

How often did the Egyptian threaten my death? How often was I punished, and yet the woman called me again? how often did she threaten me to die because I would not have to do with her? she said unto me, thou shalt have governance of me, and all that be mine, if thou wilt give thy self unto me, and obey my desire, and thou shalt be Lord over us. But I remembred the words of my Father Jacob, and entring into my chamber,

A present medicine in temptation.

made,

made my prayer to the Lord, and fast-
d seven daies: Yet I appeared unto
he Egyptian, in the self-same estate of
ody, as if I had lived in pleasures
nd delights. For they that fast for
God, receive beauty of face. When I
ad wine given unto me, I drank none,
nd fasting three daies, I took my
eat daily, and gave it to the sick and
edy, and early I awaked unto the
ord, and wept for Memphitica the Egyp-
an, because she was evermore trou-
ling of me. She came unto me in the
ight, as though she would have vis-
d me. And first, truly, because she had
ver a Son, until which time she feig-
d to take me as her Son. And I
aped to God to send her a Son, until
ich time she embraced me, as though
had been her son, and I perceived
the cause. And for a conclusion, she
w me to have done fornication with
: and I remembring my self, was
rowful to the death. And when she
s gone out, I came to my self and
rowed many daies: For I perceived
deceit and error. And I spake unto
the words of the most high God, if
adventure she might be turned away
m her pernicious concupiscence. Ma-

Not from meat, but from wanton fare.

A crafty practice of a woman.

ny times as to a holy man she spake
Flattery the Devils sweet bait.
flattering words to me, not without deceit, lauding my chastity before her husband, which would utterly have destroyed me: both manifestly and secretly she said unto me: Fear not my husband; for he is perswaded of thy chastity. For if so be that any man shewed him of thee & me, he would not believe
Atoken of a zealous heart.
it. For because of this thing, I covered me with sackcloath, and laid me flat upon the earth and prayed unto Almighty God that he would deliver me from this Woman of Egypt. When she could do nothing this way, she came unto me again armed with other reasons
Hypocrites are of all Religions for lucre.
that is to say, that she would fain learn the Word of God of me, and began to speak after this manner: If thou will have me to forsake mine Idols, follow my desire, and I will perswade my Husband the Egyptian to go from his Idolatry, and we shall walk in the Law of thy God. I made answer to these things: GOD will have none to
Double fac'd men God abhorreth.
worship him with uncleanness, neither hath he any pleasure in adulterers: and she held her peace, desiring to fulfil her concupiscence. And I fasted and prayed, that God might deliver me from

her: again at another time, she said unto me: If thou wilt not do adultery with me I will kill my Prince, and so by the law, I shall take the to my Husband. When I heard that, I rent my garment, and said: woman, I pray thee be ashamed of these things before God, and fear God, and do thou not such an abominable thing: neither despair utterly, that thou drown not thy self in thine own evil: for if thou go about, I shall utter and declare the thoughts of thine iniquity. She fearing these things, prayed me that I would not bewray her naughtiness, and so departed. Yet again, she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat strewed about with Inchantment. And as the Eunuch brought it in, I beheld and saw a terrible fellow giving me a sword with the dish, and I perceived that she went, about to deceive me. And when he was gone, I wept, & touched not that meat, nor any other of her sending, for a good while after. A day after that, she came to me, & said: What is the matter that thou hast not eaten of the meat? And I said unto her, because thou hast poisoned

Note the fruit of lust.

Joseph did first admonish, & not proclaim.

it. Therefore thou shalt know that I will not come unto Idols, but only unto God. Now understand therefore that the God of my father, by his Angel hath shewed thy mischief unto me, and I have kept the meat to thy shame, if perchance thou mightest repent, or learn that the malice of wicked doers prevaileth not against them that worship the Lord in chastity. And I took and did eat before her saying: The God of my fathers, & the Angel of Abraham shall be with me; & then she fell down at my feet, & wept. Then lifting her up, I exhorted her many maies, & she promised unto me that she would never do such iniquity after that day. Yet because her heart was mourning, and did burn towards me in Adultery, with sighs coming from the depth of her stomach, she cast down her countenance. The Egyptian her husband perceiving her, said, Wherefore holdest thou down thy face? She answered, I am even sorrowful at the heart, and he comforted her that was not sick: yet again she entred in to me (her Husband being without) and said: I am strangled or choaked; either I will break my neck, or else drown my self, without thou wilt obey me. And perceiving that

The Name of God, & fear of infamy, pricketh the conscience. Note this.

the

the spirit of Belial troubled & vexed her I prayed unto the Lord my God, & said thus: Wherefore art thou vexed & troubled, all blind in sin? Remember thy self; for if thou do kill thy self the Concubine of thy Husband called Secon, envying thee, shall beat thy children & destroy the memory of thee from off the earth. And she said unto me: Have done, have done; I perceive that yet thou hast some care for me; I have even enough that thou defendest my life and my childrens. I have good hope in time to come that I shall obtain my wished desire. And she perceived not, that for the love of my Lord God I said so, and not for her sake. Whatsoever he be that followeth the concupiscence of his most filthy & pernicious desire, is made servant unto the same, as this woman was: & if he hear any good thing in the passion wherein he is overcome, he draweth the same to his pernicious or filthy desire. I say unto you my Sons, that it was about six of the clock when she went from me, and I fell upon my knees, praying to God all that day, with the night following, & about the break of the day I rose weeping, that I might once be delivered from this Egyptian woman,

A remedy against temptation.

woman Finally she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she waxed mad, and that boilently, and with strength she held my cloaths, I let my cloaths slip from me, & fled away.

Then she complained to her husband of me, which put me in prison in the Kings House. The day following after, I was sore beaten and cast in prison. And when I lay bound in fetters, this Egyptain woman waxed sick for sorrow, and hearkned how I lauded God, being in a house of Darkness. For I rejoycing, with a glad voice glorified my God, only, that by such occasion I was delivered from the Egyptian woman. Yet she left not to stand hearkening, and said, Have done, and take the offer which I put unto thee, and fulfil my desire, and I will deliver thee from thy bond, and bring thee out from the darkness; but all that could perswade me nothing, insomuch that in thought I was not inclin'd to any desire of her, For God loveth him better which fasteth in chastity, being in a Prison of darkness, than him which taketh his pleasure with voluptuousness in a chamber of honor & riches. For if a man live in chastity, and desi-

Note a subtil Woman

Joseph's singular Chastity.

desire glory (if God perceive it to be expedient for him) he giveth it unto him as he hath done unto me. Many times as though she had been sick, she descended unto me unlooked for, and heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace; for in her house she stripped her self naked, breasts, legs and arms, whereby she might have kindled me into the love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her works. Therefore my Sons, behold what sufferance with prayer & fasting doth. And therefore if you love soberness & chastity in sufferance & humility of the heart, the Lord shall dwell in you; for he loveth sobriety: and when the most High doth dwell in a man, although he chance to fall into envy or into bondage, or slander, the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him, and glorifie him, as he hath done me; for he is alwaies with him in word, in deed, and thought.

A property of a Harlot

The commodity of prayer and sufferance

My Children ye know well how my Father did love me, and yet I was never the prouder thereof in my heart. For though I was a child, I had ever the

Joseph's lowliness prosperi

the fear of God in my mind. When I grew unto age I moderated my self & honoured my brethren whom I feared. I held my peace when I was sold, because I would not have the Ishmaelites to know my stock and kindred, how I was the Son of Jacob, a man of great strength and power; Therefore have you in your deeds the fear of God & honour your brethren; for all men that observe the law of God are loved of him. Then I came with the Ishmaelites to a certain place called Indoclep, and they demanded of me what I was; & I said (because I would not remove my brethren) that I was one of their houshold Slaves. Then said the chief of them thou art no Slave; for thy countenance doth shew thee what thou art And he threatned me unto the death, yet for all that, I said again, I was their Slave. But when we came into Egypt they began to strive who should have me for mony that was paid and they agred that I should abide in Egypt with a Merchant of their faculty, until such time as they had made their merchandise and returned again; and God gave me grace in the sight of the Merchant, that he gave me the charge

n amiable countenance a ken of a eral ind.

of

of his house, and the Lord blessed him by my hand; for the Lord gave him plenty of Gold and Silver, and I was with him three months and five daies: In this time passed by Memphitica the wife of Putiphar in great glory, and she cast her eyes upon me (for the Eunuchs had shewed her of me) & she shewed her husband of the Merchant which was made rich by the hand of a young man being an Hebrew, and she said they had stolen him out of the Land of Canaan, therefore do now judgment upon him, and take the young man to be your steward and the God of the Hebrews shall bless you: for grace from Heaven is in him. Putiphar her Husband, perswaded with these words, caused the Merchant to be sent for, and said unto him what do I hear of thee that stealest souls out of the Land of the Hebrews, in selling of Children? The Merchant fell down upon his knees, and prayed him, saying, I beleech thee Lord, shew me: for I know not what thou sayest. He answered again, Where gatest thou this Hebrew child? and he said, the Ishmaelites left him with me until they came this way again, When he had said it Putiphar said, bring the young man hither

A covetous heart like *Achan.*

hither, and I being brought in did reverence to the Prince of the Eunuchs, for he was the third man in dignity with Pharaoh, and Prince of all the Eunuchs, & he had wife, children, and concubines. And when he had taken me apart, he said, art thou bond or art thou free? I answered, bond. And he said unto me, Whose bond-man art thou? I answered him, the Ishmaelites. And he said again unto me, How came it to pass that thou wast made their bond-man? And I said, for they bought me in the Land of Canaan; yet he did not believe me, saying; Truly, thou liest, & commanded me to be beaten. Memphitica his wife spied me beaten at a window, and sent unto her husband saying, Thy judgment is unjust; for thou dost punish wrongfully the young man that is stoln. But because I changed not my word, yet again was I beaten, and commanded to be kept at his commandment, till such time as my Masters came. And his wife said unto him; Wherefore do ye keep in captivity the noble Child: it were more alms to let him go, and to beat you. She would fain have spped me in desire of sin, and I knew nothing of this. He said again to Memphitica, it is not honest among th

A token of mercy, if it were not for an ill end.

Note a flattering woman.

the Egyptians to take away another mans goods before he shew him of it. He said that of the Merchant, & of me, when I should be imprisoned. After that xxiiii daies, the Ishmaelites came, & they hearing that Jacob. my Father was heavy for me, said unto me; Wherefore is it that thou saidst thou was a bond-man, & now we know that thou art the son of a great man in the Land of Canaan, and thy father sorroweth for thee in sackcloth. Then I would fain have wept, yet I refrained my self for shaming of my brethren, and said, I know it not; for I am a bond-man. Then they took council amongst themselves, whether, or to whom they might sell me, lest I should be found in their hands, for they feared Jacob lest he should be revenged on them: for they had heard that he was mighty, both to God and man. Then said the Merchant to them, Redeem him now from the judgment of Putiphar; they hearing this, went and asked for me, saying, that they had bought me for mony, and he delivered me. Memphitica spoke unto her husband to buy me; for she said, I hear say they would sell him. And they sent an Eunuch to the Ishmaelites, and desired

A good nature.

to

to buy me, and when he could not bargain with them, he returned and shewed his Lady that they asked a great price for the Child: she sent again another Eunuch, saying; although they ask two Belances of gold, see that thou spare not for mony, but buy the child & bring him to me. He paid 80 golden Crowns for me, & said to his Lady that he paid 100, and I perceiving this, held my peace lest the Eunuch should have been searched. Behold my Sons what I have sustained, love one of you another, & with continuance, cast out from among you deceitful minds; for God delighteth in the concord of brethren, & hath pleasure also in the love & choice of a proved heart. For when my brothers came out of Egypt and knew me, I gave unto them their mony, and never gave reproach unto them, but comforted them, and after the death of Jacob I loved them more abundantly and all that ever he commanded me I did very gladly, and they marvelled because I suffered not them to be troubled for a small cause; for all that was in my power I gave them. Their children were reputed to me as mine own, and mine own children as their servants.

Thus the righteous be bought and sold.

Concord between brethren pleaseth God.

Joseph's merciful heart declared.

Their

Their life was my life, and their sorrow was my sorrow, and all their infirmity or disease was mine: my Land was their Land, my counsel was the counsel of them, and I never exalted my self above them in pride for mine own worldly glory, but was amongst them as one of the least. Therefore my Sons, if ye walk in the commandments of the Lord, the Lord shall exalt you, and bless you in riches perpetual And if any man will do evil to you, with meekness look that ye pray for him, and God shall deliver you from all evil. For behold and see, that for my long sufferance the Daughter of my Lord was given me to wife, and there was given to me with her an hundred talents of Gold; for God made them to serve me, and gave me beauty, that I should be as a flower above them that were fair in Israel, and he kept me unto mine age both in strength and beauty because I was like to Jacob in all things. And what dreams I have seen my Children now hear. There were xii. Harts feeding and nine were divided abroad in the earth; also I saw how that of Juda was a Virgin born, having a white silken robe, and of her came forth

A Promise for them that pray for their enemies. God provideth for his Elect.

Joseph's Dreams.

Christ prophesied.

an Immaculate Lamb: And on the left hand of the said Lamb, was as it were a Lyon: and all Beasts made against him, and the Lamb overcame them, and trode them under his feet, and in him joyed the Angels, the men, and all the earth. These things shall come to pass in their time, that is to say, in the latter daies. Therefore my sons, keep the commandment of the Lord, and honour Juda and Levi. For of them to you shall spring the Lamb of God, which by his grace shall preserve all Gentiles and Israel. The kingdom of him is a kingdom eternal, which shall never pass. For my kingdom shall be ended in you, as the keeping of an Orchard; for after the hearvest it shall appear no more. I know right well, that after my death, the Egyptians, shall trouble you, but God shall revenge you, and bring you to the promised land, which he sware to Abraham, Isaac and Jacob. But carry my bones with you: for in so doing the Lord shall be in the light with you against the Egyptians, and Belial shal be in darkness with the Egyptians. Also carry with you your Mother Zilphe, and nigh unto the Valley, near unto Rachel bury her. When he had said

these

these words, he stretched forth his feet, and slept the sleep of all the world. Then they embalmed him with spices, putting him in a Chest in Egypt, after he had lived 110 years, who saw Ephraim's Children unto the third generation: For unto Machar the son of Manasses were children born on Joseph's knees. After this, all they of Israel bewailed him, and all the Egyptians with a great mourning. For he had compassion of Egypt as of his own proper members, and assisted them, both with his labour and counsel, and did them good at all times and seasons.

The Teſtament of *Benjamin* made to his Children at his Death concerning a clean Mind.

Lo what true faithful love doth mean,
all you that lovers be:
It is in heart and not in luſt,
as you here plainly ſee.

The

BENJAMIN.

THe Copy of Benjamin's words which he uttered to his Children, being of the Age of an hundred and twenty years, He kissed them, and said: As Isaac was born in the hundreth year of Abraham, so was I in the hundreth year of Jacob and because Rachel died at my birth, I sucked her Bond-woman Bilha. For after that Rachel had born Joseph, she was barren twelve years. And when she had prayed to the Lord in those twelve years, she conceived and bare me; For my Father loved Rachel exceedingly, and wished to see two Sons by her; and therefore I was called Benjamin, that is to say, the son of my daies, or the son of my sorrow, because my Mother dyed in the Birth of me. When I came first into Egypt and that my Brother Joseph knew me, he said to me: What said they to my Father, when they had sold me; I answered, They stained thy Coat with blood, and bringing it to him said: See if this be thy Sons Coat or no? And my brother also said unto me: Truly, when the Ishmaelites *Benjamin what it signifieth.*

took me, one of them stripping me out of my coat, gave me a thin shirt to put on, & lashing me with a whip, bad me run. And as he went aside to hide my garment, a Lion met him, and slew him, & his partners being afraid, sold me to their fellows: you therefore my children love the God of Heaven & obey his commandments, following that good & holy man Joseph, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind, looketh rightly above all things. Fear God, & love your neighbours, & then although the spirit of Belial tempt you to all naughtiness to trouble you, yet shall it not get the uppermost hand of you no more than it did of my brother Joseph. How many folk would have killed him, & yet still God defended him? For he that feareth God, & loveth his neighbour, cannot be wounded of the airy spirit Belial, and he that is shielded with the fear of the Lord is safe from harm both of man and beast, and cannot be overcome, because he is helped by the love of God which he hath towards his neighbour; for Joseph besought our Father Jocob to pray for my brethren to the Lord, that he would not lay unto

Joseph's distress revenged by God.

Temptation shall not overcome them that fear the Lord.

their

their charges, the mischief that they had devised against him. Whereat Jacob cryed out, O son Joseph, thou hast overcome my heart. And therewithal imbracing him, he kissed him two hours together and said: In thee shall the prophesie of heaven be resembled to the full concerning the Lamb of God, and Saviour of the world, that the unspotted shall be delivered for the wicked doers, and he that is without sin, shall die for sinners in the blood of his Testament, to the salvation both of the Gentiles and of Israel, and he shall dash Belial and all his servants. My children, look upon the end of that good man & follow his mercifulness with a good mind, that you also may have a Crown of Glory upon your heads. A good man hath not a dark eye; for he is merciful & pitiful to all men; yea, though they be sinners and have devised mischief against him; and he that doth good, overcometh evil. 1. By the defence of goodness, and loveth. 2. The righteous as his own soul. If another. 3. Man he honoured, he envieth it not: If a man be inriched, it grieveth him not: If a man be strong, 4. Or valiant, he praiseth him, and believing him also to be chaste: He descendeth.

Joseph a right Figure of Jesus Christ.

A good man,
1. Overcometh evil.
2. Loveth the righteous.
3. Envieth not.
4. Praiseth the valiant.

Defen-
eth him
at fear-
h God.
Admo-
sheth
e sinner.
Pitieth
e poor.
he ex-
mple of
godly
an con-
rteth
ners.

5. Him that hath the fear of God. He worketh together with him that loveth God; and if a man forsake the Almighty. 6. He warneth him to return again. Whosoever hath the Grace of the good spirit, him doth he love as his own life. 7. He pitieth the poor, succoureth the weak, and praiseth and honoureth God. My Children, if ye have a good mind, evil men shall stand in awe of you, and unthrifts shall for very shame be converted to goodness. So that covetous men shall not only depart from their negardliness, but also give of their abundance to the needy. If ye be good doers, both unclean Spirits shall flee from you, and shrewd Beasts shall shun for fear of you. For where the regard of good works is in the mind, there darkness flyeth away. For if he do wrong to any holy man, he is sorry for it: And if a holy man receive wrong, he pitieth the doer, and putteth it up with silence. And if any man betray a righteous soul, and the righteous pray for his betrayer, the betrayer is not a little disgraced, and the Righteous becometh much more notable afterward, as did my Brother Joseph. The guileful spirit

of

of Belial hath no power over a good mans mind; for the Angel of peace guideth his soul. He looketh not affectionately upon corruptible things, nor raketh together riches in the desire of voluptuousnes. He is not delighted with pleasures. He grieveth not his neighbour. He stuffeth not himself with meat, neither wandreth he in the pride of his eyes; for the Lord is his portion. He taketh no glory for giving good counsel. He passeth not how men dishonour him; neither can he skill in any fraud or guile, untruth, strife, or slanderousnes; for the Lord dwelleth in him, and inlightneth his mind, and he rejoyceth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honour with; one of sorrow, and another of joy; one of quietnes, and another of trouble; one of dissimulation, and another of truth; one of poverty, & another of riches; but it hath one only disposition pure and uncorrupt towards all. It hath no double sight, or double hearing. For in all things that he doth, speaketh or seeth, he knoweth that the Lord beholdeth his heart

The properties of a righteous man.

and

& therefore he cleanseth his mind, that he may not be found faulty before God and Man. But all the works of Belial are double, & utterly void of simplicity, wherefore my children, shun the naughtiness of Belial; for at the first he delighteth those that obey him, but in the end he is a Sword, & the Father of seven mischiefs. For when the mind hath once conceived by Belial, it bringeth forth, first envy, secondly desperateness, thirdly sorrow, fourthly bondage, fifthly neediness, sixthly troublesomeness, seventhly desolation: and for that cause was Cain tormented with seven punishments by God; for in 7 years together, God brought every year a new plague upon Cain: Two hundred years he suffered, & in the nine hundreth year, the earth was made desolate with the Flood for his righteous brother Abel's sake. In seven hundred years is Cain judged, & Lamech in seventy times seven: for they that are like Cain in spightfulness, & hatred towards their brethren, shall be punished with the same punishment for ever, as he was. You therefore my Children eschew malice, envy, and hatred towards your brethren, and cleave to goodness and lovingness. He that hath a mind clean

Disobedience the father of seven mischiefs.
1. Envy.
2. Desperation.
3. Sorrow.
4. Bondage.
5. Neediness.
6. Trouble.
7. Desolation.
An example of *Cain.*

clean in love, looketh not upon a woman in way of letchery. For he hath no defiling in his heart, because the spirit of the Lord resteth in him. For as the Sun is not defiled by shining upon a puddle or dunghil, but doth rather dry up, and drive away the stink: even so, a pure mind striveth against the uncleanness of the earth, and overcometh it, but is not defiled it self. And I perceived by the sayings of the righteous Enoch, that there shall be evil deeds among you: For you shall defile your selves with the Fornication of Sodom, and perish all, save a few, and multiply inordinate lusts in woman, and the reign of the Lord shall not be among you; for he shall take it away suddenly. Nevertheless, the Lords Temple shall be made in our portion, and it shall be glorious among you. For the Lord himself shall take the kingdom upon him, and the 12 Tribes shall be gathered together there, and all Nations shall resort thither; until the most High send his salvation in the visitation of his only begotten. And he shall enter into the first Temple, and there the Lord shall suffer wrong, and be despised, and be lifted up unto a piece of timber. And the veil of the Temple,

An apt similitude to a mind resisting sins.

A prophesie of the nativity of Christ.

Of his passion, Mat. 27.

Of the coming of the holy Spirit. Of his Ascension.

ple, shall be rent asunder, and the Spirit of the Lord shall come down upon the Gentiles, poured out as fire; and rising up from the grave he shall ascend from earth to Heaven. He shall remember how base he hath been upon Earth, and how glorious he is in Heaven. When Joseph was in Egypt, I longed to see his person, and the form of his countenance: and through the prayers of my Father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore my Children, know you that I shall die. Wherefore deal every of you truly and rightfully with his Neighbour, work ye justly and faithfully, and keep ye the Law and Commandment of the Lord: For that do I teach you instead of all Inheritance: And give you the same to your Children for an everlasting possession. For so did Abraham, Isaac and Jacob they gave us all these things for an Inheritance, saying. Keep the Lords commandments till he reveal his saving health unto all Nations. Then shall ye see Enoch, Noah, Sem, Abraham, Isaac and Jacob, sitting at his right hand with joyfulness. Then shall we rise also every of us to his own Scepter worshipping the

A prophesie of the last coming of Christ. The Resurrection and Judgment described.

King

of heaven, which appeared on earth in the base shape of man. As many as believe in him, shall rejoyce with him at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all judge Israel for the unrighteousness committed against him, because they believed not in God that came in the flesh to deliver. Then shall he judge all Nations as many as believed not in him when he appeared upon earth, and he shall reprove Israel among the chosen of the Gentiles, as he reproved Esau in the Midianites, that seduced his brethren by fornication and Idolatry, who were estranged from God, and fell away from the inheritance of the Children, because they feared not God. But if you walk in holiness before the Lord, ye shall dwell in hope again in me, and all Israel shall be gathered to the Lord and I shall no more be called a ravening Wolf for your robberies sakes, but I shall be called the Lords Workman, which giveth food unto such as do good. And in my seed shall be raised up the beloved of the Lord, whose voice shall be heard upon the earth, and he shall give new knowledg, and enlighten

A prophesie of the Nativity of Christ.

lighten all Nations with light of understanding, and shall come up to save Israel. He shal take from them as a wolf, and give to the Synagogue of the Gentiles, and continue in the Synagogue of the Gentiles to the worlds end. He shall be among their Princes as musical melody in the mouths of all men, and his doings and sayings shall be written in holy books. He shall be the Lords Dearling for evermore. And as concerning him, my Father Jacob taught me, saying; He shall amend the defaults of thy Trive. And when he had ended these sayings, he commanded his children to carry his bones out of Egypt, and to bury them in Hebron by his Fathers. So Benjamin died an hundred five and twenty years old, in a good age, & they put him in a Coffin, & in the fourteen and eleventh year before the departure of the Israelites out of Egypt, they and their brethren conveyed their Fathers bones privily again into the Land of Canaan, and buried him in Hebron, at the feet of his Fathers, and returned again out of the Land of Canaan, and dwelt in Egypt, till the day of their departure thence all together.

Christ described.

Christ wipeth away our sins.

FINIS.

How theſe Teſtaments of the Twelve Patriarchs were firſt found, and by whoſe means they were tranſlated out of Greek *into* Latin.

THeſe Teſtaments were hidden and concealed a long time, ſo as the Teachers and the Ancient Interpreters could not find them. Which thing happeneth through the ſpightfulneſs of the *Jews*, who by reaſon of the moſt evident, manifeſt, and often Prophecies of Chriſt, that are written in them, did hide them a long while. At length the *Greeks* being very narrow ſearchers out of Ancient Writings, ſought theſe Teſtaments warily, and got them more warily, and tranſlated them faithfully out of *Hebrew* into *Greek*. Nevertheleſs this writing continued yet ſtill unknown, becauſe there was not any man to be found that was skilful both in the *Greek* and *Latin*, nor any Interpreter that might procure the tranſlation of this noble work, untill the time of *Robert* the ſecond, ſur-named *Grodſthead* Biſhop of *Lincoln*, who ſent diligent ſearches as far as *Greece*,

Greece to fetch him a Copy of the said writing without respect of their charges, which he bare most liberally. Therefore to continue the memories of those most lightsom Prophesies, to the strengthning of the Christian Faith, that reverend Bishop did in the year of our Lord, 1242. translate them painfully and faithfully, word for word out of *Greek* into *Latine* (in which two tongues he was counted very skilful) by the help of Mr. *Nicholas Greek*, parson of the Church of *Datchot*, and Chaplain to the Abbot of St. *Albans*, to the intent that by that means the evident Prophesies, which shine more bright than the day light, might the more gloriously come abroad to the greater confusion of the Iews, and of all Hereticks, and enemies of the Church of Christ, to whom be praise and glory for ever. Amen.

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